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THE  
UNITED BRETHREN'S  
MISSIONARY INTELLIGENCER,  
AND  
**Religious Miscellany;**

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S  
MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

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No. 5.]

FIRST QUARTER, 1835.

[VOL. V.

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- I. EXTRACTS FROM THE DIARY OF THE MISSION AMONG THE INDIANS AT NEW-FAIRFIELD, (UPPER CANADA,) MAY, 1832, TO APRIL, 1833.

[Translated from manuscript for the Missionary Intelligencer.]

*May the 3d.* The remains of a little girl, daughter of our Indians Timothy and Amelia, were interred. This child having attained the age of ten years, her loss was deeply felt by her parents, who had previously buried three younger children. Yet, in the bitterness of their grief, they exclaimed: "How great the consolation derived from the Word of God! What else could comfort us in our distress, but the blessed hope revealed in the Gospel!"

Sunday, the 6th. The Brethren Luckenbach and Haman attended a meeting of the Temperance Society of Camden and Howard counties, held at Mr. Nathan Cornwell's, six miles from our place; when the former, agreeably to appointment, delivered an address. We cherish the hope, that the existence of such an association in our vicinity may prove an efficient auxiliary to our Missionary labors.

The 11th. We again repaired to the house of the above-mentioned neighbor, whose son had departed this life at the age of ten years. Brother Luckenbach, by request, preached the funeral sermon.

Sunday, the 13th. The Brethren Haman and Miksch met, by appointment, a number of white settlers at the house of our neighbor, Joseph Julens, where the former addressed a discourse to the audience.

The 17th. Our Indians turned out with five ploughs and planted our corn; but the weather subsequently proved so cold and rainy, that the corn had to be planted over again; in consequence of which a great proportion of it did not attain to maturity.

*June the 4th.* The Brethren Haman and Miksch returned from a visit to the Chippeway and Monsey town, some distance up the  
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river Thames, where they had been very cordially received by the superintendent of Indian affairs, Col. Clench. They were favored with a view of the Methodist Missionary establishment at that place, where Government has erected a church, school-house, and a number of dwellings for the Indians. Brother Haman, in the absence of the minister, addressed about 150 of them in the English and Delaware languages, (in which latter tongue he had never before ventured to speak in public,) and was powerfully supported.

Whitsunday, the 10th. We committed the remains of the Indian Sister Caroline to the grave. She was born and brought up amongst us, and at the age of eleven years was baptized on a sick bed, at her own and her mother's request. After her recovery she led a very sedate and retired life, and although she said but little, a gracious work was evidently going on in her soul, evidenced by her regular attendance upon the means of grace, and by the whole tenor of her walk and conversation. In 1831, she was admitted to the Lord's table. Imprudently going into the river when over-heated, she contracted a disease, which brought on her dissolution. Being asked whether she was ready to meet her Saviour, she replied, "Nothing would be more welcome to me, than if he were pleased to hasten my departure, and to take me soon away from my misery, to be with him for ever.

The 14th. The Rev. Mr. Morley, of the Episcopal Church at Chatham, addressed our Indians at the morning service. Brother Haman, having received a call to serve as a Missionary in the island of Jamaica, took an affectionate leave of the Indian congregation, at a solemn love-feast in the afternoon, when he delivered a farewell address. Being commended to the Lord in fervent prayer, he was the next morning accompanied by his late colleagues and the whole of our Indians to the opposite bank of the river, where, after singing several hymns both in English and Delaware, we bade him a final adieu with many tears. Brother Haman then proceeded on his journey, accompanied by the above clergyman as far as Chatham, where he preached for him on Sunday, the 17th. The faithful services of this dear brother, who labored here for the space of twelve years, will be held in grateful remembrance.

The 19th. Brother and Sister Luckenbach followed him to Mr. John Dolson's, with his little daughter Maria, who, after an affecting farewell, now joined her father on his departure for Detroit. Having paid an agreeable visit to their acquaintances down the river, Brother and Sister Luckenbach returned home.

*July 3d.* Fahrenheit's thermometer ranged as high as 97°.

Sunday, the 8th. A circular from the board of health for the county of Kent, in reference to the appearance of the Asiatic cholera in these parts, was communicated to our people. Alarming accounts reached us from the Monsey town; and, to add to the general consternation of the Indians, a fugitive party of forty or fifty soldiers passed through our place, belonging to a detach-

ment of 400 men, among whom the cholera had broken out on their passage from Buffalo to Detroit. Several of them were taken sick five miles down the river, but only one fell a victim to the disease, which, through the mercy of God, did not spread any farther in our vicinity.

Speaking with the Indian children individually, previous to their prayer day on the 14th, we were encouraged by the simplicity and frankness of their expressions, which indicated that the Lord had not left himself without witness among these little ones.

The 25th and 26th. Our Indians were employed in reaping our wheat. It was a matter of thankfulness that the failure of the corn crops this season is in some measure made up for by the abundant wheat harvest along our river. We were also gratified to find, that our Indians confined themselves more than usual to the reaping of their own fields, and did not scatter so much among the white settlers during harvest. Upon the whole, the use of spirituous liquors was considerably restrained both by the influence of temperance societies, and the dread of the cholera, which still lingered around us.

Previous to our communion season, August 4th, we spoke with our communicants individually. An Indian Sister said, "When the appearance of cholera was recently announced, and we were called upon to remove all filth from our dwellings, it struck me, how much more to the purpose it would be, if I were to look into my *heart*, and have *that* cleansed from all pollution, lest there should be any thing lurking *there*, which, in case of my being taken with the pestilence, would prevent me from departing in peace." A communicant brother, who had been guilty of a slight deviation, said, "I am convinced of the necessity of abstaining totally from the use of spirituous liquors, and have often thought how much less resolution this would require, than to part with an eye, a hand, or a foot, to which loss men will yet submit with a view to save their lives. How much more cheerfully should we give up a habit which endangers the salvation of our immortal souls, even if the sacrifice were as painful as that of a right eye or a right hand."

Sunday, the 5th. The children having of late been rather negligent in attending school, the native assistant, Charles Henry, was commissioned to go from house to house, and remind the parents of their duty; which measure had the desired effect.

The 18th. We had an unexpected visit from the Baron De Behr, minister of the king of Belgium, on his way to Washington, accompanied by the superintendent of Indian affairs from Malden, Mr. Ironsides, and Col. Douglas of the highland regiment at York. After taking a view of our establishment, and hearing the Indian children spell and read English, they proceeded to the Monsey town, where Mr. Ironsides was to meet Col. Clench on business. The presence of the former afforded us a favorable opportunity of urging the request already made to the latter, that



the distribution of the annual presents to our Indians might be held nearer home, and if possible at their place of residence. He gave us hopes that orders to that effect would be issued by the Indian Department, which he would be most happy to execute.

The 29th was the funeral of the Indian Sister, Bathsheba, wife of Abraham. She was born and baptized at Old Fairfield in 1799, and became a communicant in 1814. From a child she distinguished herself above the generality of the natives by the uniform correctness of her deportment, and although she was rather reserved in her communications, it was evident, on all occasions, and particularly on her sick bed, that she highly valued the Word of God, loved the ordinances of his house, and was perfectly resigned to his holy will. Her last sickness was a tedious consumption. With exemplary patience and a lively hope, she looked forward to her approaching dissolution, which her firm faith in CHRIST had stripped of all its terrors. Her age was 32 years. She left four young children in the charge of their grandmother, who claimed them as her own, according to Indian usage, agreeably to which the children belong not to the father, but to the mother and her connexions.

*Sept. the 12th.* A messenger from Governor Porter in Detroit arrived with orders to pay the annuity of \$400 in cash to our Indians individually; which, in the absence of some, might have given rise to dissatisfaction. He was accordingly prevailed upon to hand the amount to our merchant at Detroit, from whom the Indians would receive the value in goods adapted to their respective necessities.

Preparatory to the celebration of our memorial day on the 17th, we spoke with all our people, particularly the communicants, and traced the operations of the Spirit in the hearts of some who had grown lukewarm or had backslidden, but now seemed desirous to return and renew their covenant with the LORD.

At the celebration of the holy communion on the 15th, the Indian Israel was re-admitted; and on the memorial day of the 17th, another Indian, who had lived among us upward of 20 years, was baptized, and named Matthew. A Mohican, Joseph Monroe, who had likewise been an inhabitant of this place for some years past, and a young female by the name of Angelica, were received into church fellowship.

*Oct. the 2d.* A little girl of six years experienced a remarkable preservation of her life. Attempting to wade across the river in company with another child, she was carried away by the current, and on the point of being drowned, when providentially her father discovered her situation in time to come to her rescue before the spark of life had become extinct.

Our hunters having succeeded in taking seven head of deer, the Indians united on the 12th and 13th in gathering in our corn, when they were all entertained with venison at a common table.

The four Indians who went to Detroit in several canoes, for the



goods purchased there to the amount of the \$400 annuity, having returned from thence, one of them was suddenly taken with the cholera; from which, however, he through the mercy of God recovered under the judicious treatment of the physician, who was sent for; and the disease happily spread no farther.

The 16th. The above-mentioned goods were distributed among our people by the native assistants to general satisfaction; the females and children receiving the largest portions. They have also been thus enabled to procure various implements for common use, of which they must otherwise have remained destitute.

*Nov. the 14th.* Brother and Sister Luckenbach visited a sick neighbor six miles down the river, and found her in a happy frame of mind. She departed this life a few days after.

The 17th. The superintendent of Indian affairs, Mr. Ironsides, arrived on the opposite side of the river, with a commissary and several attendants, to distribute the annual presents to our Indians, who having repaired thither to the number of about 260 persons, (including several families of strangers tarrying here,) were placed in ranks according to age, sex, &c., after which the distribution took place, with the utmost propriety and decorum, and to the entire satisfaction of all concerned. The presents consisted of clothing and blankets, knives, combs, needles, ribbon, tobacco, powder and ball, rations of flour, and salted meat, &c. All our people, particularly the aged and infirm, and the better part of the congregation, who had heretofore lamented the irregularities and dissensions, which every year attended the distribution at other places,—now greatly rejoiced that all these unhappy consequences had been thus avoided, and that the whole ended in peace and harmony; for which long wished-for result, we too were truly thankful to Him, who inclined the hearts of those in authority to favor our request.

Sunday, the 18th. At a conference meeting of our native assistants and chapel servants, the Indian Brother Timothy was added to their number; which appointment he accepted with great readiness and humility.

The 29th. We attended the funeral of the Indian Daniel, who came hither from Sandusky better than a year ago. His Indian name was Gutschgochwes. From the beginning of his stay in this place, he was regular and attentive at church, and although he was twenty years of age, he frequented the school, and learnt to spell, and read imperfectly. His demeanor was modest and sedate, and he frequently expressed a desire to remain with us and become a Christian. But having no relations here, and being at a loss how to make a living, he secretly left the place with a view of returning to Sandusky. At Detroit, some of our people met him, and at their instance he came back with them. Soon after he was taken with a fever, which brought him very low. Being gradually led by the Spirit of God to a knowledge of himself, as a sinner, and his need of a Saviour, he now expressed a great desire to receive the rite of holy baptism, and promised, if

ever he should recover, to renounce his heathen connexions and abide with the LORD's people. We accordingly administered to him that sacred ordinance, in presence of the native assistants and some of his friends, whereby he was greatly strengthened and comforted. He bore his sufferings with exemplary patience and resignation, looking forward to his dissolution with calmness and joy. Thus he died, as we trust, in the faith, being twenty-one years of age; and we magnify the mercy of the LORD, who called him out of the darkness of heathenism to the light of the Gospel.

*Sunday, Dec. the 2d.* A colored preacher in the Methodist connexion, attended our services, being on his way from Sandwich to New-London, where he intended to labor among the people of color settled in that district. On the 3d in the morning, he addressed our people from Heb. ix. 27, with great earnestness and emotion.

The weather being very changeable, rheumatic complaints prevailed among our Indians. Among the rest, Godfrey, the son of the native assistant, Anna Sophia White Eye, being engaged in the chase ten or twelve miles from here, was suddenly seized with so violent an attack in his open hut in the woods, that his life was despaired of. His mother hastened to his relief, and by the blessing of GOD upon her Indian specifics, he was so far restored as to be brought home in about a week's time, to the great joy of the family.

The 12th. Brother Luckenbach went six miles down the river, to attend the funeral of a neighbor's wife, who had died after a short illness, leaving her husband with nine children.

The 15th. About eighty Indian children attended the meetings on their prayer day. They promised to give their hearts to the Saviour, to obey their parents, and to attend church and school more diligently.

Sunday, the 16th. Two heathen Indians, who had been tarrying here for some time, received permission to live among us on trial.

At the service on Christmas eve, the 24th, our church was filled with attentive hearers, to the number of 250, including several families from Monsey town and Grand River. On Christmas day the 25th, the children had a special meeting, when forty of these little ones recited and sang appropriate hymns in the English language, after which they received their usual presents.

After severely cold weather we had heavy rains, which caused a rising of the river, unusual at this season.

Sunday, the 30th. Our native assistants and chapel servants, consisting of four brethren and six sisters, celebrated a love-feast at the Mission house, uniting in prayer, and covenanting with us to serve the LORD more faithfully.

The 31st. The Indian congregation being assembled for the last time before the close of the year, we returned thanks to the Giver of every good and perfect gift, for all his undeserved mercies; and among the rest for our preservation from the ravages

of the cholera, with which we were threatened, and for the better arrangement in the distribution of the annual presents to our Indians, which we had so long desired, and which was this year so happily accomplished.

In the course of the year 1832, there have been baptized, 2 adults, and 12 children; received into the congregation, 4 persons; re-admitted to the Lord's table, 1; married, 1 couple; departed this life, 4 adults and 13 children.

At the close of the year, the Indian congregation at New-Fairfield consisted of 42 communicants, 95 baptized adults, and 57 baptized children; 28 unbaptized adults, and 22 unbaptized children. Total, 244 souls.

*Jan. the 1st, 1833.* A Chippeway woman, the wife of our Indian Brother Zaccheus, together with her infant, were added to the Church of CHRIST by baptism; the mother being named Ann Catharine, and the daughter, Lucinda. This was the third adult of that nation, baptized by the brethren since the commencement of the Mission in this place. The whole congregation testified a lively interest in this transaction, and the Mission house was crowded with old and young, coming to salute the newly baptized sister. In the evening meeting, a youth named Jephthah, and a young woman named Matilda, were received into the congregation. On speaking with our communicants individually, previous to the sacramental season, an Indian sister expressed her thankfulness to the LORD for his support and deliverance on a late trying occasion, when her intemperate husband had insisted upon her fetching him a supply of liquor, with threats of violence, in case of refusal. She resolved to run every risk, rather than comply against her conscience; and the LORD enabled her to avoid the threatened persecution, and thus to escape injury both as to soul and body. A widow burst into tears, when lamenting over herself and her froward children, for whose conversion she often prayed, but apparently in vain. She was admonished to examine herself, whether she might not be guilty of conniving at their evil practices, and of fearing her children more than her Maker. She confessed herself guilty, and promised to act more consistently with her high and holy calling.

Preparatory to the celebration of the 19th of January, as the centenary jubilee of the United Brethren's Mission in Greenland, we spoke individually with forty adult males, and upward of thirty adult females, residing here,—both baptized and unbaptized; and although we could not but trace the strivings of the SPIRIT in the greater number, we still found cause to lament, that many of them were not yet wholly resolved to renounce sin, and to seek after the glorious liberty of God's children. Some, however, expressed a desire to be advanced in the privileges of the Church.

The 19th was solemnized by the baptism of a young man, the son of the Indian Benjamin, who was named Nathan, formerly a wild youth, of whom only a few years ago, we had but slender hopes. In the afternoon, the whole congregation partook of a



love-feast, when a brief account of the commencement of the Brethren's labors in Greenland, and of the present extent of our Missions among the heathen, was communicated, together with some particulars relative to the first beginnings of the work among the Mohican and Delaware tribes, which, under the Divine guidance and protection, hath been kept up for nearly a century, and under a great variety of circumstances. In the evening, a young female, named Sally, was received into the congregation.

The 24th and 25th. About forty of our Indians prepared a new clearing of three acres, intended as a cornfield for the Missionaries.

*Feb. the 18th.* An appalling circumstance occurred at night, which agitated our whole community, and served as an awful warning against continuing in sin. The Indian Joseph, son of the late native assistant Jacob, who about three years ago, in consequence of his excesses and exposures, had become partially deranged, and who was ever since haunted with the idea that his life was threatened, and that he was bewitched by some hostile sorcerer, at length, after repeatedly wandering about in the woods for months together, armed with a musket, tomahawk, and scalping-knife, committed suicide by shooting himself at the house of his brother, a mile and a half up the river, where he had wandered with his son, a lad of about twelve years of age. The mother of the unhappy man, Christiana, daughter of the well known Shebosch, and his afflicted widow, bore this severe trial with Christian fortitude, and with their consent his remains were interred in silence on the 20th, near the former grave-yard at Old Fairfield. He left seven children.

*March the 3d.* The funeral of the Indian Anna Cornelia took place. In early youth, being a reckless and disobedient child, she proved a source of great anxiety to her parents, and was led into grievous temptations. In the course of last spring, she was taken with the measles, from which she recovered, but gradually fell into a decline. Upon her sick-bed, she became deeply convinced of sin, and for peace had great bitterness. She resolved and promised, if she should be spared, to lead a new life, through grace. At her earnest entreaty, and after receiving due instruction, she was baptized on the 1st of February, in presence of her relations and the native assistants. She now appeared to enjoy peace for a time; but as the symptoms of her disease became more threatening, her anxiety returned, and being questioned as to the cause, she acknowledged that she had not been sufficiently candid in laying open her whole case, of which she now made an unreserved disclosure. She was again directed to Him who alone can forgive sin, and was commended to his mercy in fervent prayer. She became tranquil and perfectly resigned, bearing her sufferings with exemplary patience until she breathed her last.

After the 10th of this month, the weather bidding fair to be favorable, our Indians left the town and removed to their sugar camps.



The 16th. A young Indian female residing here, met with a remarkable preservation of her life. Venturing on the ice to the middle of the river, where there was an air-hole, with a view of washing her clothes, she broke through and would inevitably have been drowned, if her mother had not providentially come to her rescue in time.

A similar preservation was experienced a few days after by our native assistant, Charles Henry, and a young Englishman, who was staying here. Attempting to cross the river in a canoe, at the breaking up of the ice, the whole mass suddenly started and carried them away with irresistible force. In this manner they were rapidly swept along, while a number of our people anxiously followed them on shore, vainly endeavoring to aid them with ropes. At length, arriving at a fall in the river, the sheet of ice in descending was broken up, and they providentially escaped a watery grave.

The above young stranger, being a draughtsman, made a drawing of our place; and possessing some medical skill, he vaccinated upward of fifty of our Indians, both great and small, which was a valuable service rendered to the community. About the same time we had a call from a converted Jew, Nehemiah Meyer, baptized at New-York, who had formerly visited several of our settlements in the United States, and also our Mission at Spring-place among the Cherokees.

An Indian, Jesse, who had for several years withdrawn from our meetings, being seized with a violent fever, requested the favor of a visit, expressed himself very penitently in regard to his past life, and testified a desire to be assured of pardon,—promising, if he should be spared, to give himself up entirely to the Lord, and to live to his glory. He was directed to Him, who is the sinner's friend, and was also assured of our forgiveness. Contrary to his expectation, he subsequently recovered, and we pray that he may be faithful to his promises, through CHRIST strengthening him.

The 30th. The Indian children celebrated their prayer day in the usual manner. Several promised with tears to give their hearts to the Saviour.

On Palm Sunday, the 31st, we commenced reading the Acts of this holy week, in the course of which we spoke with all the communicants individually.

On Maundy Thursday, our people came home from their sugar camps, and we celebrated the memorials of our Saviour's dying love. The solemn meetings on Good Friday, the love-feast on Saturday, and the celebration of Easter, in our usual simple but impressive manner, were devoutly attended by our Indians, who afterward returned to their different encampments.

*April the 10th.* The remains of the native assistant, Esther, wife of the Indian Brother Israel, were committed to the grave. Her unexpected departure made a mournful impression upon the whole congregation, the deceased having for a number of years

been a faithful and much beloved assistant among her own sex, ever ready to advise and to aid to the best of her ability. She was a sister of the late native assistant Jacob. It was as early as the year 1777, when at the age of ten years, she with her parents took up her abode at Lichtenau, on Muskingum, in the vicinity of which Missionary station they had lived among the heathen Indians; her father being a chief of the Delaware nation, and her mother a white woman, who had been taken prisoner by the Indians in her youth. Her father having some relatives residing at Lichtenau, the family from time to time visited there, and on these occasions our late Sister was deeply impressed with what she saw and heard among the Christian Indians, and in their meetings for religious worship. The sacrifices, feasts and dances of the heathen became so disgusting to her, and the desire to live among her believing countrymen increased to such a degree, that she repeatedly importuned her parents to remove to Lichtenau, which her father partly promised, but still deferred from one time to another. Being loath to resign his dignity as chief, and to relinquish Paganism altogether, he resolved to attend at least for once more a national council, held at Fort Pitt, afterwards Pittsburgh; and some of his relatives from Lichtenau, among whom was the native assistant, Thomas, being on the eve of returning thither, he resolved to accompany them thus far, and then proceed on his journey. Our late Sister availed herself of this opportunity to gain the object of her ardent desire, by clandestinely following the party, who travelled on horseback, until it was too late to send her home. They had proceeded nine miles without discovering her, when, arriving at a river, they halted; and the child, conscious that she could not cross alone, was under the necessity of making her appearance before them. Her father seeing her ready to sink with exhaustion, at first chided her severely for running away from her mother, and encumbering him on his journey; but when he learnt her motive, he was so overcome that the tears trickled down his cheeks, and he resolved at once to renounce every thing, and to yield to his own convictions and to the importunities of his little daughter. Taking leave of the company, he returned home with the child, disclosed his resolution to his wife and the rest of his children, and after disposing of his effects, removed with all his family to Lichtenau, where in 1777 he was baptized and received the name of Israel. The deceased used to relate, with what humility and respect her parents and herself regarded the congregation of believers, and how they would sit down before the door of the meeting-house, deeming themselves unworthy to enter. As it regarded herself, however, these impressions gradually wore off, and she relapsed into a state of total indifference. Her father in the sequel sharply rebuked her, saying, "It was at *your* instance, that your mother, myself and the rest first came hither, where we have since received baptism: and now *you alone* withhold your heart from the Saviour, and remain unbaptized!" Her relative, the native

assistant, Thomas, being present, added ; “ Truly, her heart must have become as hard as a stone.” These words were deeply impressed upon her mind ; she burst into tears, became sincerely penitent, and could never rest satisfied until she was admitted to baptism, which was administered to her in 1780, by the late Missionary, Heckewälde. In 1787 she became a communicant ; and the same year was married to her first husband Lewis, with whom she had six children. Her deportment was correct and retiring ; and when in the sequel the Indian congregation was scattered and dispersed, she approved herself a faithful member, honoring her profession both among Christians and heathen. She was one of those who were captured and carried prisoners to Pittsburgh, but afterward released ; and her father was one of that martyr band, who in 1782 were murdered by the whites at Gnadenhütten on Muskingum. In 1807 she married her second husband, Israel, with whom she had two children. For twenty-seven years she served as a chapel servant and native assistant with great faithfulness ; taking a tender interest in the welfare of the whole flock. To do a kind office for her teachers, or to wait upon the sick and afflicted, was her delight. Her husband, who was quite lame for the last eight years, shared her unremitting attentions ; which, with the care of all her household and the families of her married children, gradually undermined her robust constitution. The late melancholy occurrence with her nephew, Joseph Jacobs, also gave her a severe shock. During the late season of making sugar, she remained at home, on account of her health, but took a severe cold, which brought on an attack of fever, and after being confined to her bed for three weeks, she departed happily in the LORD, aged 67 years.

The 18th. We interred the remains of the Indian Sister Eve. She was baptized on a sick-bed in 1827, and after her recovery, attended the meetings faithfully ; her whole walk and conversation evidencing a change of heart. Subsequently she became lukewarm, and indulged in heathen practices ; which deviations, however, she acknowledged on her dying bed with sincere repentance, and departed in humble reliance on the merits of JESUS, at an age of about 40 years.

We commend ourselves and our charge to the prayers of all our dear brethren and friends.

A. LUCKENBACH,      CHR. MIKSCH.

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II. — *Consecration of a new Church of the United Brethren in the Vale of Camden, Washington County, State of New-York.*

THE Ministry of the Brethren having some time ago been requested by a number of the inhabitants of that retired valley, situated in the township of Salem, near the borders of Vermont, Brother Charles A. Bleck has in consequence, for the last two years, been laboring there in the Gospel, and a neat place of worship has been recently erected in a central situation, which was solemnly consecrated on the 29th of September, 1834, to the worship of the Triune God, as a Church of the United Brethren ; at which time also a Society was regularly organized, in connexion with the Brethren's Unity.



[From the "Periodical Accounts," &c., published in London.]

### III. MEMOIR OF THE LIFE OF BROTHER DAVID NITSCHMAN,\*

*The Assistant of LEONARD DOBER in the Establishment of the Mission in the Danish West India Islands, and the first Bishop of the Renewed Church of the Brethren; who departed at Bethlehem in Pennsylvania, October 8th, 1772.*

[Compiled from his own manuscript.]

"I WAS born December 27th, 1696, at Zauchtenthal,† in Moravia. My father, George Nitschman, was a pious and respectable man. He had many Lutheran and Calvinist books in his possession, which he perused frequently and with attention. Every Sunday he assembled his whole family, with whom he sang hymns from the collection of the Ancient Brethren's Church, and read a sermon to them.

"When I in the sequel perused the life of JESUS, as recorded in the Gospel, and committed to memory various portions of the New Testament, I was led to serious reflection upon the state of my soul. During an illness which befel me in early life, I was much troubled, and prayed to the LORD JESUS to give me an assurance of my salvation; and I was enabled to believe, that, if I departed hence, He would take me to himself. On my recovery I returned to my former indifference, but I did not altogether lose the impression that I had received of the necessity of conversion. Often when I was laboring in the field, I felt an inclination to pray; which I could not resist, but falling prostrate, cried with many tears to the LORD, that he would have mercy

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\* The family of Nitschman, which is of genuine Moravian extraction, is one of considerable note in the annals of the renewed Brethren's Church. Besides the subject of the present memoir, there were not less than three of the same name, who were honored to become servants of the LORD, and confessors of his truth:—David, Nitschman, senior,\* uncle of the above, who was employed in the attempt to establish a mission in St. Croix, in 1733; and afterward, at the advanced age of seventy, contributed largely to the settlement of Bethlehem, in Pennsylvania, where he departed in 1758:—David Nitschman, junior; well known for his abundant labors in Ceylon, in Russia, and in North America:—and a third, who died in the prime of life in 1729, after an imprisonment of three years in Moravia. Two John Nitschmans, of the same family, were also actively engaged in the service of the Brethren's Unity,—the one in Germany and North America; the other as a Missionary among the Laplanders and Samoyedes, and, subsequently to his being consecrated a Bishop, as Superintendent of the congregations in England, and founder of the colony of Sarepta, in Asiatic Russia, where he finished his course in 1783. Melchior, the son of David Nitschman, senior, after faithfully performing the work of an evangelist in different parts of Germany, ended his days in prison at Schildberg, in Bohemia, in 1729. His fellow-sufferer, George Schmidt, the well known and venerable founder of the Mission at the Cape, obtained his release, after a confinement of six years.—ED.

† Zauchtenthal was a principal settlement of the Ancient Brethren's Church; one of the eight Moravian villages, to whose inhabitants, then suffering under a cruel persecution, their venerable and exiled Bishop, John Amos Comenius, dedicated the catechism of Christian truth, which he published at Amsterdam in 1661. It is a remarkable fact, that, from every one of these villages, emigrants found their way to Herrnhut, on the formation of that settlement in 1722.—ED.

\* See his memoirs, *Missionary Intelligencer*, Vol. iv. No. 10, page 468.



upon me. At other times, I sought to promote the work of my conversion by diligent reading, prayer, and wrestling with God; but alas, this did not continue long. Doubts again took possession of my mind, and I returned to my former amusements. Yet I was always more or less uneasy; and whenever I saw Samuel Schneider and David Schmidt I felt remorse in my heart, for I believed that they were assured of their salvation.

"In the year 1716 I resolved to enlist as a soldier, and in this view went, with one of my companions, to Weisskirch. On the road thither my comrade began, in a very trifling way, to describe his previous mode of life and the wicked actions of which he had been guilty. I was terrified at his account, nor have I ever forgotten the dreadful impression which it made upon me. I exclaimed with trembling, 'Oh! my God! I, too, am a miserable sinner, and shall be lost if a change does not take place within me.' I promised God that I would assuredly be converted, and live to his glory. I spent the remainder of our journey in prayer, and entreated God to direct matters so that I might not be accepted as a recruit, if the proposed service would prevent my conversion. He graciously heard my prayer, and I was rejected on account of my youth. I now returned to my family, and declared to them that I was still unconverted, and dead in sin. This they would not believe, but endeavored to persuade me, that both they and myself had attained by baptism unto 'the answer of a good conscience toward God, and the washing of regeneration and renewing of the HOLY GHOST.' I replied with earnestness, 'I am bound to believe what you say; but I am deeply convinced that I have broken my baptismal covenant, and must seek for mercy from God, as a great sinner.' My father and my step-mother grew quite angry with me, supposing that I was deranged, and that I should subject them to the loss of their house and farm. I replied, that if they were, in truth, desirous to be saved, they would no longer care for their house and farm, but for JESUS' sake they would be willing to turn their backs upon all their possessions.

"I now began to seek the company of persons of the same mind with myself. My first acquaintance was with David Schneider. Afterward, David Tanneberger (who departed at Bethlehem,) Melchior Zeisberger, and Andrew Beyer joined us. We met every Sunday, read the Bible and certain homilies, and discoursed concerning the unhappy state of our souls.

"In 1721, a woman arrived from Teschen, asking alms, and singing edifying hymns. One of them, treating of the only ground of the sinner's acceptance and admission into heaven, made a deep impression upon me. She likewise sold a little pamphlet, giving an account of the state of one who truly desires to be converted. I found in it an exact picture of my own case. Day and night I studied how I could become acquainted with the author of this pamphlet, who proved to be the Rev. Mr. *Steinmetz*, superior of the Protestant monastery of Kloster-Bergen.

“Without acquainting any one with my plan, I determined, at Christmas, 1722, to go to Teschen. I left home in the evening, and arrived before dark at Friedeck, where there is a brook dividing Moravia from Silesia. A sentry was posted on the bridge; I therefore turned aside, and waded through the ford. Early the following morning I arrived at Teschen, above thirty English miles from my native place, thankful to God for having preserved and directed me in unknown roads and deep snow.

“I lodged at a bookbinder’s, who gave me a favorable account of Mr. Steinmetz; and we attended his catechization of the children. The subject of his address was the assurance of salvation; and he asked the children whether those were true Christians who repeated many prayers, read three chapters of the Bible daily, and did many good works? The children answered, No; the soul must be filled with Divine love, and have a share in CHRIST and his salvation. I was pierced to the heart, feeling myself convicted by all I heard, and I could hardly look up for weeping. After the service, I went to Mr. Steinmetz, and asked him, ‘What shall I do to be saved?’ He answered, ‘Believe on the LORD JESUS CHRIST; he has done all for us, and purchased our salvation by his bitter sufferings and death. Whoever would merit salvation by his own works would assuredly fail of obtaining it, even though he were to walk from hence to Rome upon red hot coals.’ I told him, that I had now spent five years in a state of constant uneasiness;—that immediately after being awakened to a sense of my danger I had resolved to quit Moravia, because I could not live any longer among the Roman Catholics, and to unite myself with the Lutheran Church. He dissuaded me from taking this step, assuring me that I should not find among them what I was seeking; adding, that I should not trouble myself about outward ceremonies, but strive to serve God in the sanctuary of the heart. He now inquired into the state of the other awakened souls in Moravia, and exclaimed, ‘The people that walked in darkness have seen a great light; and they that sit in the valley of the shadow of death, upon them hath the light shined:’ he concluded with expressing his conviction, that our Saviour would awaken a large company in my native land, and bring them to his fold.

“I left him much comforted by the insight he had afforded me into the allsufficient atonement of CHRIST, and by the assurance that every poor sinner might call upon him, and depend on a gracious reception. I followed his advice, and experienced its truth. Our Saviour forgave me my sins, assured me of my salvation; and I began to live by the faith of the Son of God.

“On my return home, I related to our small company of awakened souls what I had heard and experienced.

“Our meetings were attended with the Divine blessing, and our society increased. In 1723, Christian David met me in the fields, and brought me a salutation from the Rev. Mr. Steinmetz. The same evening we met at David Schneider’s house. Chris-

tian David delivered a powerful discourse, and then the fire began to glow. He afterward visited Christian Jaeschke at Sehlen, and took him and his whole family with him on his return to Herrnhut, where they arrived safely, in spite of their pursuers. I first thought of emigrating with them, but, for the sake of my brethren, concluded to stay. At length, however, I could hold out no longer. My uncle, David Nitschman, who lived at Kunewalde, came at this time to see my father, and I perceived that he was concerned about his soul's salvation. I informed him that I had become acquainted with JESUS as my Saviour; that he had received me out of pure grace and mercy, and had forgiven me my sins. Both he and his son Melchior were powerfully impressed, and a great awakening took place at Kunewalde. Every Sunday afternoon near a hundred people met together. This created much observation, and Melchior Nitschman was put in prison, where he suffered many hardships.

"A general persecution now commenced, and, as I understood that I was likewise to be imprisoned as a ringleader in all these innovations, I resolved to emigrate with four confidential friends and relatives,—David Nitschman (who departed this life in 1729, in prison, at Olmutz,) Melchior Zeisberger,\* John Toeltschig, and David Nitschman (who afterward went to Ceylon.) Having appointed a place of meeting, in the evening of 1st May, 1724, we commenced our pilgrimage, staff in hand, singing a hymn composed by our Moravian ancestors in days of former persecution, which begins thus :

"Blest be the day when I must roam  
Far from my country, friends, and home—  
An exile poor and mean :  
My father's God will be my guide,  
Will angel guards for me provide,  
My soul from danger screen.  
Himself will lead me to a spot,  
Where, all my cares and griefs forgot,  
I shall enjoy sweet rest ;  
As pants for cooling streams the hart,  
I languish for my better part—  
For God, my refuge blest.

"We took an unfrequented path across the mountains, and soon reached the high road to Jaegerndorf. In Neisse, we consulted together whether we should go to Lissa, or into Saxony. I said, 'To Herrnhut, for *there* dwell children of God, a pious nobleman, and several of our countrymen.' All were satisfied; and we arrived at Herrnhut on May 12, 1724, just as the congregation of exiles were assembled to lay the foundation of the chapel, and while Baron Frederic Von Watteville was offering up a prayer, which made a deep impression upon all our hearts. Having been kindly admitted an inhabitant of the place, Melchior

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\* Father of David Zeisberger, who served as a Missionary among the North American Indians, for the space of sixty years.



Zeisberger and myself began to learn the carpenter's trade from Christian David, and were much happier enjoying our poor fare, than we had been with our better living in Moravia. Having heard that my father had been attacked by a paralytic stroke, I went in 1725 into Moravia, partly to visit him, and partly to communicate with the Brethren who were in prison. I took lodgings with Mr. Schulius, where the awakened, whom I knew, visited me in the night. I also sent notice of my arrival to David Schneider, who was confined in a dungeon. He had permission to walk about in the castle, but not to leave it; but he contrived to visit me although in irons. We rejoiced to see each other; but were alarmed with the idea, that he would be pursued, and all of us taken to prison. I told him that both himself and my father's brother, David Nitschman, sen., (father of Melchior and Anna,) might be sure that, if they were taken, they would be condemned, as incorrigible heretics, to perpetual imprisonment; and I advised them to use the present opportunity to escape, — showing them how they might get rid of their fetters.

"In 1726, I had some thoughts of leaving Herrnhut, as I feared the inhabitants had left their first love, and were only judging one another. By attaching undue importance to points of doctrine and discipline, which were in reality non-essential, divisions had arisen, and Herrnhut was in danger of becoming a nest of sectarians, to use the expression of Count Zinzendorf. To relieve my mind at this juncture, I began with Martin Dober to build a house; and the Brethren also advised me to take a wife; but I wished herein to be directed only by the will of our Saviour, for *He* was the sole object of my desire, and I prayed him to do what was best for me. I married my wife, *Rosina Schindler*, November 12, 1726. By her I had three children.

"In 1727, Count Zinzendorf arrived at Herrnhut, and his powerful discourses and conversation were the means of rekindling the flame of love to CHRIST and to the Brethren. I became personally acquainted with him, and lived in daily confidential intercourse with him. I was also present at the memorable communion on August 13th, in the church at Berthelsdorf. Afterward I went with George Böhnisch and Leupold into Bohemia. Every where we declared salvation through the merits and sufferings of JESUS. From thence we went to Milkendorf, and into Moravia, to search for souls in whom some spiritual life might be still discernible, of whom many followed us to Herrnhut.

"In 1728, I was sent on a visit to the awakened at *Bayreuth*, to whom I related what had taken place in Moravia, and how the LORD had brought us from darkness to light. After my return, I was commissioned to visit England, in company of John Toeltschig and Wenceslaus Neisser, to give an account to the awakened in that country, of the work of GOD at Herrnhut. We received no money for our journey from the congregation, and all we had was nine dollars. We travelled by way of Jena to Frankfort on the Maine, where Andrew Gross, a separatist, lodged us, and sent



us by water to Cologne. From thence a Dutch captain took us to Arnheim, we helping him to row his boat. We then proceeded on foot to Amsterdam, where we had a recommendation to a book-seller; but he would neither receive us into his house, nor give us a cup of cold water. Walking up and down the street, we met with no one who would speak to us, except some crimps, who had well nigh prevailed upon Brother Toeltschig to go to the East Indies. I perceived that we were in danger, and proposed to my brethren that we should go to Rotterdam. Thither we proceeded, but found no ship ready to sail for England. Having only a few shillings left, we thought to earn something by our trade, but no one would employ us. We left the town, and begged an old man to let us sleep in his barn, which he kindly permitted. We made every day a very scanty meal, and at length applied to a German merchant to procure work for us, or to help us forward. This man attended to our request, and sent us to the Brill to get a passport from the English Commissary, that we might sail to England with the packet-boat.

“On our arrival at the Brill, we fell in with a person who received us as brethren, and set before us abundance of provisions. We told him we were poor pilgrims, and could not pay for good accommodations, having no money left; but that we should be obliged to him to suffer us to sleep in a garret. As soon, however, as he heard our story, his brotherly feelings were at an end, and he drove us from his house. It was night, and we went and lay down on the rampart, suffering much from the cold. In the morning we walked back to Rotterdam, our whole stock of money being twopence, with which we had to travel ten miles. One of us grew so faint on the road, that we spent our last penny to get him some bread. In Rotterdam we were in extreme distress, and were almost driven to despair, when we met a man who asked us whether we wished to go to England. He introduced us to an English captain, and this good man not only was willing to take us, but he gave us money to buy the necessaries of life. On our arrival in London, we were hospitably entertained by the Rev. Mr. Ziegenhagen; and after having executed our commission, and made a profitable acquaintance with several worthy servants of CHRIST, we returned in company of the Countess zur Lippe, in a royal yacht, to Rotterdam, whence we travelled by Amsterdam to Herrnhut, with a single ducat in our pocket.

“In Lent, 1729, I was sent with Brother Martin Dober to Jena to visit the awakened students, with whom we conversed much, and to mutual edification, on the ‘one thing needful.’

“In May of the same year, I was sent on a visit to Livonia in company of Melchior Till. We found Christian David at Wollmarshof, in the family of the Lady von Hallart, where he was laboring very successfully among the Lettonians, having learned their language. After a sojourn of four weeks, we returned by sea from Riga to Lübeck. We had sea-store for fourteen days; but were four weeks on the passage. The cabin being occupied

by some merchants going to the Leipsic fair, we had no accommodation but on deck, where the waves sometimes washed over us. We had no rest day or night, and our clothes were scarcely ever dry. When we came in sight of land, the captain begged Christian David to address the ship's company. He delivered a powerful discourse, which seemed to shake the dry bones. Suddenly a great cry was heard, and the ship, the cargo of which was hemp, flax, and wax, was found to be on fire. By God's mercy the flames were by degrees extinguished, or we must all have miserably perished. Of all the fifty voyages that I have made, not one was attended with so much suffering as this; but we arrived safe at Herrnhut, and found the congregation growing in the love and knowledge of CHRIST JESUS.

"In 1731 Count Zinzendorf went to Copenhagen to attend the coronation of King Christian VI. I was in his company, and became acquainted with several persons at court, who showed us much friendship. This visit became, as is well known, the occasion of our attempts to bring the heathen to the knowledge of CHRIST and of his salvation.

"August 21, 1732, I accompanied Brother Leonard Dober to St. Thomas. Count Zinzendorf went with us to Bautzen, and at parting gave us a ducat, each of us having three dollars of his own. We travelled by Wernigerode, where I saw the Rev. Mr. Steinmetz. He and the Countess Stollberg prayed that God might bless our endeavors, to preach among the Gentiles the unsearchable riches of CHRIST. The former gave me a Bible, in which he wrote these words, 'I determined not to know anything among you, save JESUS CHRIST and him crucified.' 1 Cor. ii. 2.

"At Copenhagen many difficulties arose. We were told that we could not subsist in St. Thomas; I answered the Lord Chamberlain von Pless, who made this objection, that we intended to work with the negroes. He replied, that the white people would never suffer it. 'Well,' said I, 'if *that* will not do, I have learned the carpenter's business, and will follow it there.' He answered, 'That is well enough; but what will become of the potter (meaning Leonard Dober)?' 'He shall assist me,' said I. 'Well done,' he replied, 'in that way, and with such a spirit, you will get through the world.'

"Having found a ship about to sail for St. Thomas in a fortnight, and settled with the captain for our passage, I acquainted the Chamberlain with it. He prayed God to bless us, and compelled us to take the passage-money, being eighty piastres. We thanked our Saviour for having so graciously supported us, fulfilling to us the promise he gave to his disciples and messengers. Dr. Grothaus and Brother Martens, at Copenhagen, rendered us much service. The former taught us how to use the lancet, and made us a present of one, which in the sequel we found most useful.

"We were ten weeks at sea, and met with many trials; but the LORD enabled us to gain the love and confidence of the captain

and the sailors. The former gave such an account of us at St. Thomas, that many persons were willing to receive us. Mr. Lorenzen, to whom we were recommended, treated us most hospitably; and a report soon spread, that two men of God had arrived with a view to convert the negroes. We visited the slaves on several plantations, particularly Anna and Abraham. We also built a house for Mr. Lorenzen, who had kindly entertained us six weeks, and another for Mr. Carstens. We had always four negroes to assist us, to whom I spoke of our Saviour with much earnestness. Others paid us daily visits. After sixteen weeks' stay in St. Thomas, I was recalled to Europe, and could defray the expense of my passage home, from my own earnings.

"On my arrival at Copenhagen, in June, 1733, the Princess Hedwig and the Lord Chamberlain von Pless sent for me, and I gave them a detailed account of our proceedings in St. Thomas, and that we had hopes of the conversion of the negroes. They then told me, that they had an idea of purchasing the freedom of all who should be converted. I represented that this plan, however benevolent, would have a tendency to make many hypocrites; and further, that the writings of the Apostles seemed to give no encouragement to it. There was also reason to hope, that a salutary effect might be produced upon the minds of the masters, if they saw that the conversion of their negroes rendered them more faithful in their service than heretofore. Count Zinzendorf was of the same opinion.

"At Herrnhut I was received with open arms by the whole congregation." [Thus far his own account.]

On March 13th, 1735, our late Brother was ordained at Berlin a bishop of the Renewed Church of the Brethren, by the venerable Daniel Ernest Jablonsky, the last surviving bishop of the ancient Moravian Church, and the same year he went with Brother Böhler and his company to England and Georgia. In the progress of these voyages, which led to various important results, he formed an acquaintance with several eminent servants of God; among the rest, Messrs. John and Charles Wesley, whose testimony to the Christian zeal and devoted piety of Nitschman and his associates is very remarkable.

On his return to Germany, he assisted Dr. Jablonsky at the consecration of Count Zinzendorf as Bishop of the Brethren's Church. In 1738 he superintended the formation of the settlement at Herrnhag. In 1740 he again visited Pennsylvania, purchased the land upon which Bethlehem is built, and laid the foundation of that colony. In 1742 he went a second time to St. Thomas, on an official visitation, and in 1744 returned to Bethlehem. On his voyage back to Europe, the vessel was captured by a Spanish ship of war, and was brought to St. Sebastian. During the three following years he was officially employed in Denmark, Norway, Silesia, the North American Colonies, and England.



In 1753 he lost his wife, who departed at Lindheim. Soon after, he crossed the Atlantic for the last time, with a large company of emigrating brethren and sisters. At Bethlehem he married the widow of Brother Frederick Martin. In 1755 he resided for some time at the Missionary station of Gnadenhütten, on the Mahony, which he providentially left just before the Indians destroyed that settlement and cruelly massacred the missionaries.

After superintending the building of Lititz in 1756, he resided at Bethlehem till 1761, where he was most usefully employed in the service of the Brethren's Church. Its welfare was the chief object of his exertions and prayers; and if he perceived any declension in faith or practice, it pierced him to the heart. He always retained his first simplicity, both in his personal habits, and in his views of religious faith and practice.

For some years he suffered much from the gout, by which his patience was severely exercised. On the 5th of October, 1772, a paralytic stroke deprived him of his speech. He delighted to hear verses sung in his chamber, and, as long as he remained sensible, testified his pleasure by a smiling countenance. After two days passed in tranquil slumber, he finished his pilgrimage here below on the 8th of that month, in his 76th year. He now rests from his labors, and his works do follow him, for they were wrought in God. Count Zinzendorf has left on record the following testimony to his character, as a follower and servant of Jesus:

"His genuine conversion, his simple walk, his upright conduct, the esteem which all men entertained for him, his unwearied exertions as a witness for CHRIST, his success in the formation of settlements and congregations of the Brethren's Church, his first attempts to convert the heathen, which God was pleased, in the sequel, to accompany with so rich a blessing;—all these circumstances combined to point him out as the most eligible candidate for the office of first bishop of the renewed Church of the Brethren. Bishop Jablonsky, who consecrated him, with the assistance of the Polish Bishop Sitkøvius, cherished for him, as long as he lived, the sincerest affection and respect."

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[From the "Periodical Accounts," &c.]

#### IV. LABRADOR.

I.—LETTERS RECEIVED BY THE BRETHREN'S SOCIETY FOR THE FURTHERANCE OF THE GOSPEL FROM THE MISSIONARIES ON THE COAST OF LABRADOR.

*"Hopedale, August 10th, 1833.*

"DEAREST BRETHREN, — We began to doubt whether the *Harmony* would this year be able to visit Hopedale first. Immoveable masses of ice filled every inlet of our coast, and as there was more open water toward the north, we thought it not improbable that the vessel might be compelled to steer her



course for Hebron ; but on the 6th August we had the inexpressible pleasure to see her arrive with us.

“ Every year, when we behold the ship approaching, our hearts overflow with gratitude to the LORD, our Heavenly Father, for his mercy in hearing the many prayers we offer up for the safety of the ship and all on board. He hath again protected her in her dangerous passage through the ice, and approved himself as that LORD whom winds and waves obey. We met on the evening of her arrival to offer up our thanksgivings, when we also read your letter to the Missionary family here, by which we were encouraged to proceed in the work committed to us, in reliance upon our Saviour, and confidently to believe that he will also *here* gather a reward for the travail of his soul.

“ The members of our Missionary family have in general enjoyed good health, and were able to continue their respective labors without interruption, though the Brethren Meisner and Kunath suffered occasionally from rheumatic attacks.

“ The weather last winter was remarkably cold. In the early part of it there was not much snow, but in February and March we had violent storms, with snow and sleet ; and though we were always clearing it away, it lay some time 14 feet deep in front, and still deeper at the back of our house. The thermometer fell to 30 degrees below zero, of Fahrenheit. As early as the 19th of November, our bay, and the coasts, as far as we could see, were blocked up with solid masses of ice. As long as the Esquimaux could penetrate to the open water, beyond the islands, they obtained some provision ; but, as the ice increased progressively, their attempts to do so were attended with great hazard. Several were in imminent peril ; but, by God’s mercy, none lost their lives. In autumn our people suffered much from a malignant catarrh, and afterward from eruptions and fever, of which a married man died, leaving several orphans. On the whole they did not suffer as much from famine as in some former years. It was well that during the autumn they had collected a considerable quantity of dried fish, which satisfied their more pressing wants.

“ On September the 2d, 1832, we celebrated the 50 years’ jubilee of the establishment of this station. It was in the year 1782 that our predecessors first came to *Hopedale*, to proclaim to a nation dreadfully wild and benighted, and fast bound in Satan’s chains, the glad tidings, that God, whom they neither knew nor loved, had given his Son to die on the cross for their salvation. Amidst great dangers and difficulties our Brethren persevered in their labors, the fruits of which were, for a long season, hardly apparent among the Heathen dispersed on this coast. But now we are permitted to see the reward with which the LORD was pleased to crown their perseverance ; and we are favored to behold a congregation of believers collected in this place, whom he hath made partakers of all the blessings procured for sinners by his death on the cross.

“ The retrospect of the history of this Mission fills our hearts

with thankfulness to God our Saviour, and with a deep sense of our own unworthiness. We find, indeed, cause for grief, when we see so many to whom is offered salvation in JESUS, neglect the message of mercy, and continue in the ways of sin. But we are, on the other hand, encouraged by the confident belief, that much fruit has been obtained, which will abide to all eternity.

"We had previously exhorted our people to come and be present at the celebration of this festival, and had the pleasure to see them all arrive with us on September 1st. After the first service on the 2d, they met to hear a short account of the beginning of this settlement, and to receive the salutations and good wishes of the Elders' Conference of the Unity, and of the Society for the Furtherance of the Gospel in London. They were then exhorted to seek to be more established in the faith of CHRIST, and to walk more worthily of his Gospel. They were all very attentive, and expressed themselves in a satisfactory manner. We trust the LORD has not suffered the good seed to fall on stony ground.

"During the winter, our people attended diligently at the chapel, and the schools were blessed by the LORD, the work of whose Spirit was frequently apparent in the hearts of the children. We cherish the firm trust, that our weak testimony of the love of JESUS to sinners will not remain without fruit; and that, according to his promise, his word will not return unto him void, but accomplish the thing whereto it is sent.

"The acquaintance of our people with the Southern settlers, we are sorry to say, continues; and, unless something unforeseen occur to prevent it, the latter will remain in our neighborhood, and will endeavor to draw our people into their snares. Their representations and promises prove very seductive to the poor weak Esquimaux; God alone can preserve them.

"In the course of the year past, 4 persons were received into the congregation; 40 children were baptized; 4 persons became partakers of the Holy Communion; 3 adults and three children departed this life. The congregation consists, at present, of 63 communicants; 44 baptized adults, including 5 at present excluded; 70 baptized children, and 1 candidate for baptism; total 175.

"Though we are assured, dearest Brethren, that you never cease to commend the Mission in Labrador committed to us, to the Chief Shepherd and Bishop of souls; yet, feeling our unworthiness and insufficiency to do his work acceptably, we desire individually to commend *ourselves* to your loving remembrance before the throne of grace.

(Signed) SAMUEL MEISNER.  
JOHN KORNER.

A. KUNATH.  
CHARLES G. ALBRECHT."

FROM NAIN.

"August 21st, 1833.

"DEAREST BRETHREN,—Your kind letter of May 28th proved a great encouragement to us. We felt our confidence in the help of our gracious and Almighty Saviour, under all circumstances,

renewed by this fresh proof of your kind participation in all our concerns.

“ During the course of the past year, we have experienced various trials. While the summer lasted, our Esquimaux were not as diligent in fishing as they should have been; in consequence of which, and the almost total failure of the supply of seals, they had to suffer actual want. In addition to this, they were attacked by a violent catarrh, by which thirty at one time were disabled, and required medical assistance.

“ The produce of our gardens has been very scanty, nor do we expect a much better crop this year, on account of the severity of the weather, and the long continuance of frost and snow. We lately caught a few salmon in nets.

“ Immediately on the arrival of the Southlanders on our coast, many of our people called upon them, and heard from them the most preposterous stories, which several were weak enough to believe. These deceivers told our people, that *they* had been baptized as well as the Missionaries and the Christian Esquimaux, and therefore were sure of going to heaven; but that so strict an observance of God's commandments as the Missionaries enjoined was not required; further, that the Esquimaux were wronged by us, and that the mission was supported by the plunder, and even *murder*, of rich men in Europe. In January some of our people were seen standing together, and communicating these fables to each other; but as soon as a chapel-servant made his appearance, they dispersed. Solomon, known in our former accounts by the name of Kapik, and his son Renatus, were the principal instigators of the mischief, and went secretly to receive information from the stragglers, who are spending the winter in Annaktalik-bay. On their return they were busily employed in spreading the most shameful untruths respecting us, accusing us of keeping back what was sent to them as presents, and asserting that they believed all said against us to be true. We thought proper, therefore, to go with a number of our more steady and sensible Esquimaux on a visit to these Southlanders, and to take Solomon and Renatus with us. We first read to these intruders the proclamation of the Governor of Newfoundland respecting our establishments, which warned all persons, whether Europeans or Esquimaux, against molesting us, or settling on our land; and got the names of our calumniators. After this we resolved, in a public meeting of all the adults, to represent to them the impropriety of listening to these men; and we told them, that all those who continued to believe these calumnies, and would not hearken to the truth, and conduct themselves in obedience to the Word of God, could not live here, but must quit the settlement. In the course of the following days, many of our people came to our house, and begged, with tears, that we would not forsake them, promising to behave with more prudence in future. They said, ‘What would become of us? We should again relapse into our heathenish abominations, and become worse than our pagan forefathers!’



"But, dearest Brethren, we do not feel inclined to despair, notwithstanding these efforts of the powers of darkness. The word of JESUS' cross, bloodshedding, and death, continues to manifest its divine power in the hearts of most of our people. Many of those who have gone astray confess their faults, even before the Southlanders, and declare that our doctrine is true; and that their only desire is to be saved by the merits of JESUS. The seed of the Word does not fall upon barren ground. Our meetings are always well attended, and the Christmas festivals, Passion-week, and Easter, were seasons of peculiar blessing.

"We celebrated the jubilee of August 21st with the few Esquimaux remaining on our land; and covenanted anew to be faithful to the LORD, in the work which he has committed unto us.

"Our schools have been kept in the usual order, and have been well attended by the children, who have made good progress.

"The Harmony arrived here on the 18th. Brother and Sister Morhardt and Sister Jaencke will proceed with her to Okkak.

"May the LORD conduct the ship and company safe from hence to Okkak, Hebron, and London! We commend ourselves, and the cause we serve, to the kind remembrance and prayers of all our dear brethren and friends.

JOHN LUNDBERG,  
C. BENEDICT HENN,  
FREDERIC C. FRITSCHÉ."

FROM OKKAK.

*"August 29, 1833.*

"DEAREST BRETHREN, — On the evening of August 15th, reports of muskets on the hills announced to us the arrival of the ship on our coast. We had been anxiously waiting for the departure of the immense quantity of ice through which she had to force her way; and we are unable to express our gratitude to our LORD and Saviour, for his protection of her. Brother and Sister Morhardt, whom we heartily welcomed, will stay with us; Brother and Sister Beck will remove to Nain; and Brother and Sister Glitsch to Hopedale.

"Before we advert to other topics, we beg to offer some explanation of the temporary abode of Brother Kruth with us. His assistance was deemed to be necessary at this place, to enable us to proceed with the building of our church, and the repairs of our house, which had been interrupted by the preparations made for the establishment at Hebron. For this purpose we required a brother who understands building, that we might have the work done properly. But our operations were soon painfully interrupted. On April 21st our dear Brother Stürman was seized with a paralytic affection, which took away the use of his right side, and somewhat affected his faculties. We were by this circumstance brought into considerable trouble, as two brethren were required to be with him day and night. We did what we could for his relief, and sent for Brother Hertzberg from Nain, to afford him

the needful medical assistance. The LORD blessed the means resorted to, and Brother Hertzberg was about to return on the 28th to Nain, when we received the painful news from Hebron, that Brother Stock had been attacked by severe illness; Brother Hertzberg was willing to go to Hebron immediately, and Brother Kruth proceeded to Nain to supply his place. The former returned to us on May 6th, and proved a very useful assistant, both in attending our patient, Brother Stürman, and in other labors.

“Our Esquimaux suffered severely during the winter: subsequent to the middle of November, they were seldom able to go in quest of seals, on account of the immense quantity of ice. They would have been in the greatest distress, had we not, in the preceding year, laid by a quantity of dried fish, and thus been enabled to render them partial assistance.

“We had, in general, cause to be satisfied with the spiritual state of our congregation; though some of our people went to the stragglers in the South, who filled their heads with all kinds of foolish notions, by which they thought themselves qualified to propose to us various reforms in our rules and regulations. The LORD by his Spirit can alone correct this evil; but as there seems at present to be a fermentation in the whole world, we must not be surprised if, even toward the North Pole, the conflict between light and darkness should become more palpably apparent.

“To most of the scholars in our schools we can give a good testimony for diligence. On Christmas-Eve we had the pleasure to distribute the presents sent us for the widows and orphans. Their gratitude was unbounded, and their prayers fervent that a reward of grace might be vouchsafed to their unknown benefactors.

“By our report this year, you will find, dearest brethren, that we have had more frequent occasion to cry for mercy, than to raise songs of rejoicing. This serves to humble us, and make us pray for grace patiently to bear every cross. May the LORD himself grant us victory over all the enemies of his kingdom!

“During the course of this year, six adults and eleven children were baptized; seven became communicants, and five were received into the congregation; eight persons removed to Hebron, and ten came to us from Nain.

“The congregation consists of 315 baptized persons, of whom 114 are communicants, and 15 unbaptized; in all, 330 individuals, whom, with ourselves, we recommend to your prayers at the throne of grace.

GEORGE HERTZBERG.

FERDINAND KRUTH.

JOHN LEWIS MORHARDT.

G. F. KNAUS.”

FROM HEBRON.

“September 2d, 1833.

“DEAREST BRETHREN, — On August 18th, immediately after praying the Litany, in which we always commend the Labrador ship to the protection of God our Saviour, two postkayaks arrived

with the welcome news, that she had reached Hopedale on the 6th instant.

“We are thankful to state, that the small Esquimaux congregation committed to our charge has not decreased in numbers, several persons from the other settlements having come to reside here; but of the heathen visitors from the North, not one has, during the past year, shown any inclination to accept the kind invitations of the Gospel proclaimed to them in the name of the LORD. When we read the accounts of other missions, we are truly humbled. Oh, help us to pray, that the Spirit of God may cause these poor heathen to feel the need of a Saviour — to listen to our testimony of his love to sinners — and to have open ears for the Gospel!

“We have had an influx of visitors, and have omitted no opportunity of speaking to them of the way of salvation; but hitherto they care only for the things of the flesh. We have hardly closed our exhortation, before they begin to beg for tobacco, pipes, and needles. Of a few, indeed, we have hopes that they will, by degrees, attend to the concerns of their souls, and we do not lose our confidence, that the LORD will not permit his word to be preached in vain.

“Concerning our small congregation, we can declare that they have walked in the fear of the LORD, diligently attending the means of grace, and manifesting an earnest desire not to grieve his Holy Spirit. We cannot help remarking the striking difference between those who listen to his voice, and others who are disobedient. The former improve in the knowledge of themselves, as well as in the general cultivation of their minds, and are enabled to walk worthy of the Gospel.

“The festival of Epiphany proved a day of peculiar blessing to our Esquimaux. Two adults were baptized; one of them, a very aged woman, has since departed happily.

“In the course of the year, three children and two adults were baptized; four persons were added to the class of candidates for baptism; four became candidates for the communion; six partook of it for the first time; and two persons departed this life. Our small congregation consists of 125 persons.

“Our schools have gone on prosperously, and the examination of our thirty scholars proved very encouraging to all present. As soon as a boy is able to manage a kayak, he ordinarily leaves the school, and loses all inclination for learning. It is therefore the more necessary to attend to the children, and they are so eager, that they stand, even in the most intense cold, waiting for the school-bell to ring, and show the greatest willingness to learn. They therefore make good progress. Sometimes the extreme severity of the weather causes an interruption, as the school-room cannot be warmed, and the books not unfrequently fall out of the children's hands, in consequence of their being benumbed. Some of the parents cannot read; to the children of such, therefore, we pay particular attention, that the latter may read the New Testa-



ment to them in their dwellings. This practice is particularly attended to in the out-places, and to promote it we give written directions how to find the chapters from which the daily texts are taken. They likewise sing hymns morning and evening. To keep their books clean is, however, a matter of no small difficulty.

"In externals, our Esquimaux have had a plentiful year, for which we fervently thank our Heavenly Father. Many natives residing along the coast have suffered extreme hunger. We set nets for seals at a place three hours' walk from hence; and, notwithstanding the early approach of winter, the attempt succeeded beyond our expectation. The weather has been very cold and stormy, and the winter of so long duration, that it was impossible, before the 6th of July, for even a kayak to penetrate between the flakes of ice in our bay. The summer is tolerably warm.

"We have hitherto had no want of fuel, Captain Taylor having brought us a considerable quantity from Okkak. The fir-woods are so far off, that we can seldom get the Esquimaux to fetch fire-wood with sledges; it would be cheaper to bring it by water, but there are difficulties and dangers attending this mode of conveyance.

"Our Brethren may perhaps be surprised that we have not made further progress with our buildings. We have not quite finished the foundation of the mission-house and church, but hope soon to complete the former; for which purpose we have requested our Brethren at Hopedale to furnish us with shingles.

"We have lived in peace, and enjoyed brotherly love, each assisting to bear the other's burden; and we trust that the LORD will bless our weak endeavors to promote his cause. We recommend ourselves, and the souls committed to our care, to your continued remembrance and prayers, and remain your affectionate brethren,

JOHN PETER STOCK.  
JONATHAN MENTZEL.  
AUGUST FREYTAG."

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2.—EXTRACTS OF PRIVATE CORRESPONDENCE.

*From Brother L. Morhardt.*

*"Hopedale, August 31st.*

"WERE I to follow the impulse of my feelings, this letter would be engrossed by expressions of praise and thanksgiving to our gracious LORD and Saviour, for the wonderful proofs of his mercy and power, which we have experienced throughout our long and perilous voyage to the coast of Labrador. His eye watched over us, and his mighty arm protected us, in the midst of numberless dangers from storms and ice. He saved us from destruction, and sent us help in every time of need. *O that men would praise the LORD for his goodness, and for his wonderful works to the children of men!*

"Our sojourn in London proved a season of refreshment to us. We shall not easily forget the affectionate attentions of our dear brethren and sisters, the solemn meeting of the members and friends of our Society in Fetter-lane, and the meeting for prayer and supplication on board the *Harmony*. We have indeed experienced, to our comfort, that the LORD heareth prayer, and is nigh unto all them that call upon him; and we have thus been taught to prize, more highly than ever before, the intercessions of his children."

[After describing two violent gales which the *Harmony* safely weathered off the North Foreland and in the Downs, and her subsequent tedious and stormy passage down the Channel and across the Atlantic, between the 10th of June and the 17th of July, the writer continues.]

"On the 18th of July the weather was fine, with occasional showers. On the 20th there was a fog, but the wind was light, and the sea calm. But, before noon, the captain brought us the unexpected and unwelcome intelligence, that ice was to be seen at no great distance. We hastened upon deck, and saw some masses of drift-ice, which increased in number. Two of these masses struck the vessel with considerable force, but without doing any perceptible injury.\* About 4 o'clock, P. M., we were again in open water. The ice we had just passed was about 300 miles south of Cape Farewell in Greenland, and yet farther from the coast of Labrador. The captain remarked that he had never seen the drift-ice at such a distance from land. During the following night the fog was so thick, that the crew could not discern even the nearest object, owing to which our little vessel received many a blow from the ice, one of which, about midnight, was so violent, that it seemed to us as if the ship was going to pieces. It was an anxious moment, but the LORD held his protecting hand over us. The following days, both wind and weather were variable, and we passed through much ice, and in the neighborhood of several ice-bergs. By this time, several of our sailors were indisposed through cold and over-fatigue; one alarmingly so, yet he shortly after recovered. A succession of storms, and the current which always prevails in these seas, drove us 150 miles to the southward of Hopedale, so that we came in sight of Cape Charles and the rocky islands lying in advance of it. For several days after the 23d instant, we had to tack continually, and were in constant danger from the fields of ice. On the evening of the 24th, as we were endeavoring to keep clear of an ice-berg, the wind suddenly ceased, and it was only by a special interposition of Providence that we were saved from being driven against it by a strong swell. The night following there was again a thick fog, shortly before break of day; the steersman, and the sailors who

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\* The *Harmony* is built of peculiar strength in her bows, and furnished with additional timbers, called "ice-chocks," to enable her more effectually to resist the violent concussion of the ice.

were keeping watch, heard a violent roaring, which announced the approach of fresh masses of ice; but, owing to the impenetrable fog, and the almost complete calm which prevailed, it was alike impossible to see the extent of the danger, or to take measures for avoiding it. But, just when the peril was most imminent, the mist cleared away, and the ship could be brought into a position that allowed an immense field of ice to pass close to her stern, without doing her any injury. On the 28th the wind became more favorable; but it froze so hard, that the whole deck and all the tackle were covered with ice. The following days we had to encounter violent storms; and, on the wind abating, ice-fields and ice-bergs kept us in constant anxiety. As soon as the weather permitted, we took a northward course, and came in sight of Kippokak, about eighty miles south of Hopedale; but a furious storm, which we soon after encountered, drove us out to sea again, and brought us into the greatest peril of being crushed between the fields of ice. A gust of wind having loosened the mizen-top-sail-yard, it was driven with great violence to and fro upon the deck, but was at length secured and re-fastened. Though we continued to have frequent glimpses of the land, the state of the weather frustrated all our attempts to reach the desired haven. Alternate storms and calms, fogs and rain, combined, with the enormous quantity of floating ice, which we continually met with, to forbid our approach to Hopedale; and the captain was seriously meditating an attempt to reach one of the more northern stations. The LORD was, however, pleased to avert a necessity which would have been attended with much inconvenience. On the 4th of August the sky became clearer, and the sea more free from drift-ice, and on the following day we were able to steer for Hopedale. At 4, A. M., on the 6th, we reached Kingitok, twelve miles from Hopedale, and about mid-day cast anchor near that settlement, with hearts overflowing with thankfulness to the LORD for the protection and deliverance we had experienced. Often, during the voyage, was our faith strengthened, and our hope sustained, by the reading of the Scriptures, and the singing of appropriate hymns, as well as by conversation with each other, on the wonderful manifestations of his love and power, which JEHOVAH has, in all ages, vouchsafed to his people,

J. L. MORHARDT."

#### FROM NAIN.

"The past winter has been marked by difficulties and trials of no common order. In the early part of it, our Esquimaux were infected by some Southlanders with a malignant catarrh, of which we also, in due time, had our share; several of them were nigh unto death, but, by God's mercy, they all recovered. This visitation of Providence, and the early freezing of the sea, prevented them from taking many seals, so that most families had consumed their stock of food by the middle of December. To save them



from starving, we were under the necessity of providing them with peas, meal, and biscuit, out of the store : in return for which they brought us timber and firewood. When this supply was at an end, we had recourse to the provisions destined for our own consumption, in order to appease the most pressing calls of hunger : had we given them as much as they could have eaten, there would soon have been nothing left for our own use. This famine lasted till the month of May. With what enmity we have been regarded by some of the Southlanders, you will learn from our official letter. Yet, notwithstanding the anxiety and distress which these and other circumstances have occasioned us, we have much cause to thank the LORD for the mercy which he has shown to our poor Esquimaux, several of whom have been roused from the sleep of sin, and led to seek salvation in JESUS. Help us to pray that our Saviour may strengthen our faith, and enable us to carry on his work among these poor people.

J. LUNDBERG."

"That the cargo we are able to send you this year is so exceedingly small, causes us much concern, particularly as we know, that your expenses of late have been much greater than usual. But this, as well as every other circumstance connected with our service, is under the immediate control of our gracious LORD. It is he who gives abundance, and ordains scarcity ; and as he has so long condescended to act as master of his household also in this country, we believe, that he will know how to bless the small means, which he has pleased to place at your and our disposal.

CH. B. HENN."

"My call to serve the Mission among the Esquimaux becomes increasingly important to me. The language of this singular people has presented fewer difficulties to me than to many others, and I have already made some progress in acquiring it. The inclination I have always felt for the study of it, I look upon as a gift of grace from my LORD and Saviour. May he enable me to apply it solely to his glory ! My sedentary occupations produced, about Easter, a tedious and painful indisposition ; but after working a few days with the plane and hammer, I felt so much better, that I could engage to make a fair copy of *the book of Genesis*, the translation of which has been recently finished. I hope it will be shortly in your hands.

F. C. FRITSCHÉ."

FROM OKKAK.

"The LORD, who often leads his people by a way which they know not, and who brought me to this place from Hebron last autumn, contrary to my wishes and expectation, gave me an opportunity in the spring of this year of spending a few weeks at Nain. It was peculiarly agreeable to me to see this most attractive

of our settlements in Labrador. The little fir-wood, lying in an open vale at no great distance from the place, renders its appearance really picturesque, and, compared with Hebron, the difference is almost as striking as that between day and night. Still more gratifying to me, however, was my intercourse with our dear Brother Fritsche, whose uncommon attainments in the Esquimaux language were truly valuable to me, and still more his readiness to assist an inexperienced beginner like myself. During my abode at Okkak, I found plenty of employment in the repair of the church; and truly thankful shall I be to resume my labors of a similar kind at Hebron, agreeably to the appointment which I have just received.

*“Hebron, Sept. 9th.*

“On the 14th of August I left Nain in our mission boat, called the Union, and after a very tedious passage, in which we had to encounter much drift-ice, reached Okkak in safety. On the 4th of September I left that station in the Harmony, and arrived at Hebron on the 7th, where I already feel quite at home with my dear brethren and sisters.

F. KRUTH.”

#### FROM HEBRON.

“The review of the past year, the second of my abode in this country, calls forth the expression of fervent thankfulness to my gracious LORD, for all the proofs of his love and faithfulness which I have experienced. In the acquisition of the difficult Esquimaux language, he has enabled me to make some progress; but the enormously long compound words are still a sore trial to me, nor can I yet understand every thing that is spoken at church. During the past winter I have had to keep school with twenty-two children, some of whom could read well. It is much to be regretted that, owing to the dispersion of our Esquimaux during the summer, the progress of instruction is so seriously interrupted; for, during the long interval between Easter and November, they forget much of what they have previously learnt. Yet I can testify, from observation, that the opportunities for instruction are sufficient to enable all that are disposed to learn to read. The greatest difficulty is to keep the boys steadily at their lessons, since they seem to imbibe, from earliest childhood, a disposition to go a hunting, and to destroy animal life. Under these circumstances, there is nothing that will prevail with them but kindness and persuasion. This mode of proceeding is, in fact, not only the best, but the only one we can adopt. The attention of the younger children and their eagerness to learn has, meanwhile, given me much pleasure. A girl about ten years of age, who came here last summer from the north, and consequently had never seen a book before, showed particular diligence, and before the winter was passed, had learned to read tolerably

well. You may believe, that the performance of this duty is attended with some hardships; the walls and ceiling of our temporary chapel, in which we are obliged to meet, being covered over, during the winter, with a crust of ice and snow. I had also the pleasure to instruct two young Esquimaux in writing, at their earnest request, an employment which I found a useful exercise for myself.

"Hebron may be a very healthy place for young persons, blessed with sound constitutions, the air being clear, and unwholesome vapors unknown; but for persons advanced in life, or such as are hectic or consumptive, the climate is far too severe, the atmosphere being too rare, and the cold much too intense. During the past winter the thermometer has been forty degrees below zero of Fahrenheit, or seventy-two degrees below the freezing point. There are no trees to be seen in this neighborhood. Even brush-wood is much less frequent on this part of the coast than in Greenland. Yet I have observed, here and there, a few birch and alder bushes, and willows of two kinds. The birch appears to thrive the least in the neighborhood of the sea; it seldom attains the height of a foot; but the diminutive branches become so interwoven into one another, that it would be difficult for a bird to build her nest among them. The willows flourish best; some of them grow to the height of four or five feet. Mineral productions are not to be found in great variety.

A. FREYTAG."

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[From the "Periodical Accounts," &c.]

## V. SOUTH AFRICA.

EXTRACT OF THE DIARY OF THE LEPER-HOSPITAL AT HEMEL-  
EN-AARDE, FROM OCTOBER 1832, TO MARCH 1833.

TRAUGOTT VALENTINE, a communicant, died most happily, rejoicing in the prospect of being with the LORD for ever. He was brought hither from Gnadenthal in 1826, and has ever since approved himself a faithful follower of CHRIST; his walk and conversation bearing witness to a solid conversion of heart.

11th. A boy, fourteen years old, Emanuel Beranger, departed, after a life of great suffering. He was distinguished by diligence and obedience, and was resigned, in all things, to the will of our Saviour.

22d and 23d. We spoke with all the individuals belonging to our congregation; some of them afford evident proofs of the work of the Spirit of God upon their hearts. Others appear to have little spiritual life in their souls. We had great satisfaction in speaking with the communicants,

28th. An aged Hottentot woman, Lina Jonas, was baptized in the afternoon, and the congregation was much affected with the testimony she gave of her conversion to the LORD.



*Nov. 20th.* Two communicants, David Spielman and Martha Mickels departed this life, rejoicing in God their Saviour. They had both suffered greatly from the Lazarus sickness, which they bore with exemplary patience. They said:—"The LORD knows for what purpose he has sent us this affliction, for which we thank him. We are aware of our great demerit; but He is gracious, and forgives us our sins."

The last inundation having nearly destroyed the water-course in our garden, we were obliged to make another, which we finished in three days. By this work we are well supplied with water.

On the evening of the 13th, the valley behind our house afforded a curious spectacle. The Hottentots were burning the grass, and the fire spread through the whole of it. The wind being high, we feared it might approach too near to us, but we were preserved from harm.

*25th.* We partook of the holy communion; all our communicants, except *two*, being present.

*Dec. 2d.* In the evening I set out for Cape-Town, and returned in good health on the 8th. Meanwhile a Hottentot wagon had arrived from Gnadenthal with six lepers, who were sent hither from the hospital at Somerset. One of them brought his wife and child with him; the latter are in good health; but the wife positively refused to obey the government order to leave her husband.

*18th.* Apollo Herold, an old Mahometan slave, departed this life. His behavior was always peaceable and quiet, and he most willingly served us in his profession, which was that of a mason. The Christmas festival was attended with distinguished blessings.

*26th.* A young free black, William Tomat, departed this life happily. During his last severe illness several of our people assembled in his chamber, and sung hymns treating of the happiness of those who die in the LORD.

During this week we have had violent storms, which have nearly destroyed our beautiful garden, and ruined the plants in our fields.

*30th.* Being the last Sunday in this year, I endeavored, in my public discourse, to show how great is the privilege, and how sacred the duty, to employ one day out of seven in meeting, in fellowship, to meditate on the Word of God, and come before him with praise and prayer. I exhorted every one to examine his own heart, to know what use he had made of this divine institution, during the course of the year.

A woman in the hospital, whose case is incurable, desired to see us, and confessed that she had been seduced to drunkenness by her husband, who had clandestinely contrived to bring spirits into the place. She said, that, in the last hours of this concluding year, she felt herself powerfully convicted of this sin, and greatly distressed on account of it. We directed her to the

Saviour, who shows mercy toward the worst of sinners, that take refuge with him for pardon and peace. She promised to follow our advice.

31st. At nine o'clock, P. M., we met to call to our remembrance the many proofs of the mercy and favor we have experienced, during the year past, from our merciful God and Saviour, to implore his pardon for our many defects, and to commend ourselves and our poor people to his compassion and favor, beseeching him that he would bring them all to himself as heirs of salvation, after all the troubles and sufferings of this mortal state, by the merits of his life, sufferings, and death. We felt His presence; and trust that he accepted our praises and heard our prayers. At the close of 1832, the congregation consists of 63 baptized adults, among whom are 37 communicants; 3 baptized children; 13 candidates for baptism; other inhabitants 22; in all of 101 persons.

1833, *January 1st.* All the inhabitants visited us, and expressed their good wishes for a blessing to rest upon us and our labors in the new year.

6th. Being Epiphany, we called to mind the work of the LORD among the heathen nations, and thanked him for the mercy shown to the Hottentots in this land. Our poor people joined with fervency in our thanksgivings.

10th. Our neighbor, Mr. Guldenhuys, sent in great haste for some medicine for his daughter, fourteen years old, who had been bitten by a poisonous serpent. My wife immediately went to see her, and found the poor patient and the whole family in great distress. The young lady spoke very frankly of her past life; said she was a great sinner, but had turned to the LORD JESUS CHRIST for mercy; trusted that he would receive her, and grant her pardon and peace. She recovered, to the joy of her parents, who have a very numerous family, to whom this circumstance, we trust, may prove a blessing.

14th and 15th. We spoke individually with all our people, and found much cause for encouragement in our labors, by perceiving the fruits of God's grace in their hearts.

*February 14th.* Two persons were confirmed previous to their first enjoyment of the holy communion, of which we partook on the 17th.

25th. A communicant, Daniel Cornelius, departed this life very happily. He never missed coming to church as long as he was able, though for several years he could only walk on all fours. His appearance always excited our compassion. He spoke of his departure to the LORD with great joy, to the edification of all who heard him.

*March 1st.* Brother Hallbeck arrived here. On the 3d, he held the public discourse, and was heard with much attention by a large company of Hottentots.

23d. Steffel Johannes, formerly a candidate for baptism, departed this life. As he was frequently very ill, I had long

admonished him not to neglect the salvation of his soul; but he appeared to pay little attention to what I said.

30th. We began to read the history of our LORD's sufferings and death. Our daily meetings for this purpose were well attended, and a deep impression appeared to be made upon many. The communion on Maundy-Thursday, and the commemoration of our LORD's meritorious death on Good-Friday, were seasons of great blessing to us and our people.

We commend ourselves and our poor lepers to the kind remembrance and prayers of all our brethren and friends.

(Signed) JOHN CHARLES & MARY TIETZE.

EXTRACT OF A LETTER FROM BROTHER H. P. HALLBECK.

*"Gnadenthal, July 10th, 1833.*

"DEAR BROTHER,—Our dear Brother Teutsch was, about the middle of June, so alarmingly ill of a pulmonary catarrh, that his wife and Brother Luttring are of opinion that he could not have struggled through the night, if Dr. Lees had not arrived in the evening. He continued for some time in imminent danger; and Dr. Lees remained with him for a fortnight, attending him with great faithfulness; and to his assiduity, under God, we are a second time indebted for the preservation of Brother Teutsch's valuable life. The patient is now gradually recovering, but must, at this season of the year, take great care of himself, and hence Brother Schopman has been more than three weeks at Elim, to assist in the care of the congregation. On his way to Elim, Brother Schopman remained overnight with a respectable and pious farmer, an elder of the Caledon Church, and was desired to address the neighbors, who, as usual, assembled for divine service on the Sunday morning. He had an auditory of nearly 200 persons, who were greatly edified by his discourse. Our mission-family are quite well. The state of our congregation is, on the whole, encouraging. Several old people have lately departed this life, in full reliance on our Saviour's merits, affording both us and their relatives great encouragement by their dying declarations; and there remain several candidates for eternity, who long to depart and to be with CHRIST. In general, nothing in our whole service gives us so much comfort as the state of mind in which we mostly find the sick and dying; and hereby we are agreeably convinced, that our imperfect labor is frequently blessed to the salvation of souls beyond our expectation. On the 23d of June, we had a baptism of seven adults; and last Sunday seventeen individuals were present at the holy communion as candidates, thirteen of whom will be confirmed previous to the 13th of August. Most of these are young people, who have been brought up among us. They come to me once or twice a week, to be instructed in Christian doctrine, and prepared for confirmation, and give me great pleasure by evident proofs of a work of the HOLY SPIRIT in their hearts. The lively course of our



schools remains unabated; the parents bring their little ones to the infant-school, at an earlier age than I at first contemplated, and many go through various exercises with great spirit, even before they can speak. How delightful, that whilst they are learning to speak, they learn also to pray; and that their first efforts of articulation are directed to singing the praises of their Maker and Redeemer! also, that this is not forced upon them, but is their greatest delight. The infant-school at Groenekloof is going on prosperously. Quite unexpectedly an Indian gentleman sent me a present from Cape-Town, sufficient to cover the expense of its first outfit, and expressing his readiness to lend his assistance, whenever more might be wanted for similar objects. Brother Lehman had suffered from a catarrh, but all were well at Groenekloof on the 20th of June. Brother and Sister Tietze have now only eighty-one individuals under their care, seventy-five of whom are lepers. Of this number ten were lately advanced in the privileges of the church, two of whom were baptized last Sunday. Several have, of late, been released from their earthly sufferings, breathing their last in a happy frame of mind. Elim is steadily on the increase. About a fortnight ago, seven individuals became candidates for baptism, two candidates for the communion, and two were baptized. From Brother Genth I had a letter the other day, dated June 25th, when all was well at Enon. If they had but a suitable room, Brother Halter would, I doubt not, be willing and able to begin an infant-school. The latest accounts from Shiloh were dated May 29th. On the day preceding, there had been rather a troublesome affair, but all ended well. Some Caffres, of a tribe at enmity with Bowana's family, wanted to be admitted as inhabitants, which the Brethren prudently refused; but, as they did not immediately depart, Lande, a brother of Bowana, made preparation to avenge his family's wrongs, others taking the part of the strangers; in a short time more than 100 warriors were drawn up in battle array at some distance from Shiloh, in a glen called the Hautkloof, and bloodshed seemed inevitable. Providentially our Brethren got to hear of it in time, and hastened to the spot with a number of Christian Hottentots and their interpreters. Their presence confounded the angry warriors, and by their influence amity was restored. Unpleasant as such circumstances are, they are nevertheless interesting, as showing the happy effects of missions; the missionaries proving themselves, in more than one sense, messengers of peace. These things require, however, some courage and resolution on the part of the missionaries. A new channel for irrigation has been cut by the indefatigable Brother Fritsch, of immense importance to the outward prosperity of Shiloh.

“A promising expedition is now preparing at Cape-Town, under the auspices of the South African Institution, the object of which is to penetrate into the interior, if possible, as far as the equator. Several scientific travellers are of the party, and great expectations are formed of its success. H. P. HALLBECK.”

FROM BROTHER JOHN LEMMERTZ.

*"Groenekloof, July 1st, 1833.*

"DEAR BROTHER,—It is nearly eighteen years since I accompanied your dear father to South Africa, and, since my arrival here, I have been employed in all the different settlements. On a review of this period, I must exclaim, under a conviction of my unworthiness and insufficiency, "Enter not into judgment, O LORD, with thy servant!" but graciously forgive my many failings and mistakes. Nevertheless, I can declare with truth, that my LORD and Saviour has been with me, and has given me many proofs of his favor, protection, and help, in all the situations to which I have been appointed.

"Between Easter, 1832, and Easter, 1833, five adults were baptized at this place; and ten, baptized as children, received into the congregation; twenty-one became partakers of the holy communion, and many children have been born and baptized.

"On March 25th, twenty-five years had elapsed since the Brethren, Kohrhammer and Schmitt, arrived here, and began this settlement. During this period, 400 adults, and 423 children, have been baptized; 71 received into the congregation; and 311 admitted to the holy communion. In our burial-ground, appropriated to the baptized and candidates for baptism, 246 persons have been interred. The present number of the congregation and inhabitants of the place, of all ages, is 665.

"Immediately on my arrival here, I expressed my wish that an infant-school might be established, especially one for the little boys, who, after they have attained to a suitable age, are employed by their parents, and have no further opportunity for learning. During a visit of Brother Hallbeck, steps were taken to effect this object, and a beginning was made with fifty children. The LORD has blessed the attempt, and I can assure you that these little ones give me great pleasure and encouragement by their behavior. I have generally from fifty-four to fifty-eight scholars. On the 16th of May, Brother Hallbeck held an examination of the pupils, in the girls' school, at which many of the parents, and all the missionaries, were present. Their progress in learning was most satisfactory. Among seventy-six children, forty-eight can read words, and twenty-four can read the Bible; the rest can spell. Some have begun to write, and learn lessons by heart. On this occasion, sixteen were presented with Bibles, as rewards, and fourteen with handkerchiefs; fourteen of the infant scholars, being of a proper age, were transferred to the general school. They took leave of their companions with many tears.

"We commend ourselves to your prayers, with cordial salutations to all our brethren, and sisters, and friends.

EXTRACT OF A LETTER FROM BROTHER W. C. GENTH.

*"Enon, January 7th, 1833.*

"DEAR BROTHER,—Our abode at this place since March 7th, last year, and our service in the Hottentot congregation, in con-



junction with the Brethren Halter and Hornig, have been truly agreeable and encouraging to us.

"At Paramaribo, my former residence, I found no lack of subjects for missionary intelligence, through the blessing of the LORD upon our extended labors. Here we serve a comparatively small flock, without much prospect of a large increase in number; but we are nevertheless very happy and contented. How much more healthy is the climate than that of Surinam! I am now nearly 50 years old, and it is my earnest desire to spend my life in the service of the God of my salvation. Many of our old inhabitants remember you well.

"In externals we have nothing to complain of. There is here abundance of cattle, milk, wild honey, and all kinds of game; but springs are wanting in the surrounding hills, which would make the soil truly fruitful.

"In regard to the main object of our labors, we experience the gracious support of our Saviour. Besides the usual Sunday-services, which are well attended, we have a meeting for edification every evening in the week. Brother Hornig keeps the boys' school in the forenoon, and Brother Halter that of the girls in the afternoon. We humbly thank the LORD for the proofs we have of the work of his grace in many souls; and we hope that upon others a deeper impression is made than sometimes appears to us to be the case. The aim of the building of Enon has been well obtained in having brought the Gospel to the Caffre nation, of which the Tambookies are a branch. With our brethren at Shiloh we keep up a very pleasant correspondence.

"The country in our neighborhood is very thinly peopled. The colony on the Kat River, several days' journey from hence, is said to contain 3000 Hottentots, who have the advantage of a civil and religious constitution.

"The little Witte River now and then overflows its bank and does much mischief. When dry, we must get our water out of a very deep pool, called Zekoegat, or Hippopotamus' tank. The water-course, for irrigating the Hottentots' gardens, was commenced by Brother Schmitt. They have 80 gardens, six of which are watered at one time by an excellent and very useful regulation.

*"June 29th, 1833:*

"The progress of the mission in this distant and secluded place is not marked by many remarkable events. We do not spread to the right and left, and we have need to pray for more spiritual life among our people. We are always fully employed in teaching, exhorting, and endeavoring to maintain peace and order among them. I feel my weakness, and can only look for help to the LORD, praying him to kindle a fire among the poor Hottentots, and thanking him for every proof of the work of his Spirit in their hearts. We have, of late, experienced no outward distress—have had fructifying rains, and there is no want of milk, Indian corn,



or pumpkins; but the Hottentots can earn very little, owing to want of ready communication with the more settled portions of this thinly inhabited country."

FROM BROTHER A. BONATZ.

*"Shiloh, May 12th, 1833.*

"DEAR BROTHER,—I cannot as yet tell you of great and visible awakenings among the Tambookies; but some of the baptized show clearly, by their walk and conversation, that they are truly converted. May our good LORD continue to preserve them in the narrow way which leads to eternal life. We must ascribe it to the mercy of the LORD alone, that we have hitherto been kept from harm, surrounded as we have been by robbers and murderers. His right arm has defended us, and prevented the different tribes of Tambookies, Bushmen, and Hottentots, who are at war one with another, from injuring us, disposing their hearts to peace with us, and to an earnest desire to remain under our care. When we have occasion to find fault with their conduct, and represent to them the propriety of their rather leaving the place than polluting it by their evil practices, they commonly say,—‘Whither shall I go?—the world, though great, affords no room for me.’ They call this place God’s place, and say—‘When we are in his place, he must watch over us, and give us all we want.’ On Sundays we are obliged to separate the Tambookies from the Hottentots and Bushmen, because the church is too small; and though they are divided, the church is sometimes completely filled. I preach to the Tambookies; and it excites within my breast peculiar feelings, to see before me so many of the wildest people—thieves and murderers—dead in their sins and trespasses, who however listen attentively to the word of life. I look up to my Saviour, while addressing them, feeling my own utter insufficiency to make an impression on the hearts of these wild heathen, and fervently implore him to put words into my mouth, and to open their ears that they may hear and understand, and find pasture for their souls. Many of them say—‘We hear the Word of God—we feel that it is true, and we can comprehend it. We feel also, that, could we follow its rules and precepts, we should be in a much happier state, but we have never yet been able to lay hold of it.’

“Most of the children who are at home, love the school; and some of them are so attached to it, that they will come long before school time and sit before my door, inquiring with eagerness—‘when will the bell be rung?’ When the Hottentot-school is finished and their turn arrives, you should see how these little wild swarthy creatures jump for joy, and run to get a place on the foremost bench. A year has not elapsed since I began the school, and yet I am happy to say that, through the LORD’s blessing, the children have made considerable progress, much more than I had dared to expect. They know, for instance, the LORD’s Prayer, the Ten Commandments, several suitable portions of

Scripture, and about twelve verses of hymns; the above they can repeat without any fault. Twenty children spell from the little Caffre-books I got from Chumie, and one boy, about eleven years old, reads pretty well. I have also a catechism, containing many useful questions with answers, in their language, many of which they have learned very correctly. The boys do not attend the school so regularly. The Tambookie men are fond of hunting, as well as of lying all day in the sun in their kraals, and meantime the boys must look after the cattle in the field. I have frequently spoken to them about this wretched waste of time, but hitherto without success; for, though they attend to what I say at the moment, it makes no abiding impression: fifty or sixty may come to-day, but only twenty or thirty to-morrow. My study of the language proceeds but slowly, to my sorrow; but, as you may easily imagine, I have no common difficulties to encounter, both as to pronunciation and grammatical rules. Many heathen from Caffraria come to reside here, merely because there is good grass-land for cattle; and we find that this increase of numbers rather retards the progress of the one thing needful in our little flock. A Caffre captain who lives not far from us, and threatens to take the land from Mapas, has expressed a wish to remove hither. Thus far we have had peace, but how soon it may be broken, time only can show; we trust in the LORD, who ruleth all things well. The Caffre captain just spoken of, does not carry on open war against Mapas, because he sees that we stand his friends, notwithstanding his former ill-treatment of the missionaries at this place and their people. You inquire after the exact position of Shiloh; it is situated in 31 degrees south latitude and 27 degrees longitude east from Greenwich."

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[From the "Periodical Accounts," &c.]

## VI. WEST INDIES.

### 1. JAMAICA.

EXTRACT OF LETTERS FROM BROTHER JOHN ELLIS.

*"Fairfield, July 6th, 1833.*

"DEAR BROTHER,—Through the mercy of our gracious LORD, we are all, with trifling exceptions, in good health; but our chief cause of thankfulness is, that our labors are owned and blessed by the LORD of the harvest. This week Brother Pemsel is gone to Mesopotamia. From Brother and Sister Haman, of New Bethlehem, we continue to receive pleasing accounts; their last letter states—'Our congregation is still increasing in numbers, and we sincerely pray that every member may, in like manner, grow in grace. The evening-meetings are numerous and regularly attended, so that both the rooms are quite filled, and we experience the divine presence of our Head and Saviour in a very sensible

manner.' Brother Renkewitz, of New Eden, also feels some encouragement to hope that prospects are brightening in his vicinity. The attendance of the Somerset scholars has not been so good of late, partly because some of the parents, on being admonished concerning the example they set their children, have taken offence, and keep them away; and partly in consequence of the great scarcity of provisions, which is experienced at the present time in this neighborhood, and, I believe, in many other parts of the island. Although this parish is generally noted for producing abundance of ground-provisions, the scarcity at present is so great, that the well-known farinaceous roots called eddoes or cocos, which are equal to European potatoes in their average size, are now sold at a penny currency each, or five for three-pence sterling. Were it not for the fruits now in season, and more especially the mangoes, I know not how a large portion of the population would be able to find a subsistence.

"*August 31st.* Our prospects at New-Carmel, Fulnec, and Bethlehem, are particularly cheering. At Carmel, especially, the congregation is fast increasing, although the outpost at New-Beaufort, hitherto belonging to that congregation, has, since the residence of Brother and Sister Pfeiffer in the latter place, assumed more the appearance of a settlement, and consequently the members in that vicinity have, at least for the present, been drafted off. At Beaufort, the attendance is very encouraging. With regard to our Fairfield congregation, we have on the one hand, much cause to rejoice, that our feeble efforts are owned and blessed by the great Head of the Church. Many who are faithfully inquiring after the truth, continue to attend. Some of the former members of the congregation, who for some time were kept back by their owners, are also returning. Twenty persons are appointed for confirmation, or to be candidates for the holy communion. But, on the other hand, we have had occasion to detect those among us, over whose unfaithfulness we have cause to mourn. In the course of the year, we have been obliged to put away from us nearly thirty such disorderly persons, a much larger number than at any previous period. Brother and Sister Collis, who have now been here about seven weeks, have enjoyed tolerable health, and we hope are gradually getting accustomed to the climate, though they are far from being insensible to the heat, which, during the last month, has been intense.

EXTRACT OF A LETTER FROM BROTHER JACOB ZORN.

"*Spring Mount, Aug. 1st, 1833.*

"DEAR BROTHER,—My own health has been good, and my dear wife's is improving, which is mainly owing, under the LORD's blessing, to frequent changes of air and scene, which the invitations of our kind and Christian friends, Messrs. Scott, Cooper, and Miller, have afforded us. Our congregation at New Fulneck continues to afford us much pleasure, though we cannot say that



all the members give distinct evidence of having 'passed from death unto life.' This flock, as well as others, is a spiritual hospital, with a variety of diseases of different degrees of virulence; but we trust that the Great Physician, who does not neglect the poorest or the meanest, will work a perfect cure in them, and one day be able to present them faultless before the throne of his Heavenly Father, with exceeding great joy. For the last six weeks we have had very good congregations, the seats being all occupied; and though I ascribe this in some measure to an anxiety on the part of the negroes to hear the earliest news of their expected temporal emancipation, yet, through the Holy Spirit's powerful energy, we pray, that some, at least, may be delivered from the *spiritual* thralldom of sin and Satan, and be translated into the glorious liberty of the children of God. If applications to be added to the Church mean any thing, we have of late had some encouragement, in new names and new faces. I am often struck with that hymn of ours, 'With little hurry, noise, or show, —In stillness CHRIST collects his flock,' &c., the sentiments of which are very applicable to the workings of his grace in our island. We cannot discern what is passing in the minds of the people, nor accompany the Holy Spirit in his various operations, in the heart of the sinner; but we do see the love of sin depart, and love to God's word, and house, and people, increase. May our glorious Redeemer see in our island, likewise, of the travail of his soul, and be satisfied! I continue to preach and catechise at Bloomsbury and at Longwood, on the week days, and my labor seems to be accompanied by the Divine blessing. I hope soon to be permitted to establish an infant-school at Y. S. and Ipswich, if teachers properly qualified can be found. The new regulations, when they come in force, will, we hope, open the door to more extensive religious instruction, which is greatly needed. Of the success of the proposed measures for emancipation, I will not speak too decidedly: it is an experiment; but if the LORD's blessing upon the change be fervently intreated, all must be well, and the benefits flow down the course of time to millions yet unborn! These islands may become the nurseries of faithful ambassadors for CHRIST to benighted Africa, and thus aid in hastening the time when all shall know the LORD, even from the least to the greatest.

"My fellow-laborers are all pretty well. Brother and Sister Pemsel have taken charge of the congregation at Mesopotamia, and Brother Ricksecker seems much gratified with the frequent opportunities of preaching on the estates near Irwin-hill. The chapel near Malvern has not been proceeding so rapidly as we could have wished, but want of funds ties our hands both there and elsewhere."

## 2. ANTIGUA.

EXTRACTS FROM THE JOURNALS OF THE MISSIONARIES AT  
ST. JOHN'S, ANTIGUA, 1832.

"THE funeral of Charlotte Skerrets being very thinly attended, I found, on inquiry, that a principal reason was, that she was an African, from Eboe; or, as the creole-negroes call them, 'sea negroes from the coast,' meaning the coast of Guinea. Although themselves slaves, the pride of creole-negroes leads them to despise the poor Africans, whose name is often a term of reproach or of disdain among their proud fellow-slaves, only a shade of color lighter than themselves. This sister had been a member of our church, without having ever been excluded, forty-six years; and of her we may say, that she was one of the LORD's hidden ones, her life was hid with CHRIST in GOD.

"*Sunday.* Had much pleasure in visiting and preaching at Ed. Williams's. Besides many aged and sickly persons thereabouts, who can seldom come so far as town, there were also some old negroes, cattle-keepers, who never come to church, and had never been baptized. They were especially rejoiced and thankful to find, all at once, the Gospel brought so near to them, and seemed to pay earnest attention to it. Before leaving the place, several applications were made, by negroes present from other estates, that they likewise might be visited on Sundays, and have 'praise,' as they term their meetings, in the midst of their families and places of abode; a desire which is frequently expressed by our colored people in the country, and which we endeavor to meet and to encourage; it being arranged that, in the course of every two months, there shall be four preachings, on Sundays, upon the estates where persons belonging to this congregation reside. Thus, the blessings of the Gospel are carried to the aged, the infirm, the blind, the halt, the lame; and others who, from carelessness, or from their state of bondage, seldom or never come to church, have thus the message of salvation brought to their very doors.

"A poor old African woman came upon crutches, in the week appointed for speaking with the new people. Observing some strings tied round her ankles in a peculiar manner, and charging her with her superstitions and heathenish belief in 'Obeah,' (charms against evil,) she gave her full consent to have these strings cut off, which was immediately done; and again she declared her determination to give herself up to the LORD, who had brought her 'from the coast' of Guinea, and who had called her to be saved. She is not yet baptized.

"A man applying for baptism, and being asked if he thought baptism would make him a Christian, replied, 'O no, Massa! I believe the LORD must do that; and I pray him to give me his grace to enable me to love him, and to believe 'for good' (truly) in his name. And then baptism will be given to me for an out-

ward sign, that I have become a Christian in my heart, and that I belong to the Church, and have a share in the blessings promised to Christian people.' Surely this man is not far from the kingdom of God!

"Went to Five-Islands, and addressed a large company assembled at the funeral of our late sister Rebecca, whose remains were interred in a burial-ground close to the sea-shore. The beautiful and romantic scenery of the mountains and valleys to the south and east, the town and harbor of St. John's to the north, and the great ocean to the west, with its mighty waves rolling to and fro, in constant conflict with the shore, 'whose bounds it cannot pass,'—formed a scene well calculated to raise the devotion of the servant of that Almighty Saviour, who made and upholds all things, and who, as 'the Resurrection and the Life,' will at last descend from heaven with a shout, with the voice of the Archangel and the trump of God; when the sea shall give up her dead, and all that are in the grave shall hear his voice and come forth.

'Then all these things shall pass away,  
And a new scene itself display.'

new heavens and a new earth, wherein dwelleth righteousness.

"Went to Cassada Garden, to the funeral of an old blind sister. Many poor, old, lame, maimed, halt, and blind, were present, which occasioned me to address them on some promises of the LORD, and to encourage them to forsake all things, even the remembrance of their heavy afflictions and pains, and to stretch forward to the blessed hope set before them in the Gospel. They seemed especially to enjoy the idea of a 'rest' remaining for the people of God, to which I happened to allude; exclaiming, with uplifted eyes and hands, 'Oh, that's a comfort! Oh, come, fetch us soon!' And, on my leaving them, said one to another, 'Ah! that a good man: he gives us good comfort.'

"An old grey-headed man, whose wife is a communicant sister, thus expressed himself concerning her: 'Yes, I do live in peace with her, and there is no doubt of it;' and then, with much emphasis, 'and I hope we shall always live so, *till death do part us*. She is an excellent woman. I believe there is not one to be found like her, among thousands of women here. If there is any dispute, or any thing wrong, it is all my fault. She is much better than I am.'

"Old Andrew, a poor forsaken slave, who receives (in common with many others) a regular allowance from a charitable fund provided by some benevolent members of the Society of Friends in England, is become very infirm, and weak in mind and body. Being asked if he was thankful for the help he received through our hands, he said, 'Yes, Massa, I am. I thank the LORD for it. I say, I am thankful, good God, that thou make them give me some help.' 'But do you ever pray in your heart?' 'O yes, Massa, I pray at home, before I lie down to sleep. I say, LORD have mercy upon me, poor soul; see me here, and help me, poor Neger. Thou art a good God; oh, remember me!'"

(To be continued.)



## EXTRACT OF A LETTER FROM SISTER MORRISH.

— *Newfield, September 2d, 1833.*

“DEAR BROTHER,—Our dear Saviour has been pleased greatly to bless our being at Gracebay, for the restoration of my health. I feel better at present than I have been for years; mine is now the enjoyment of being able to attend to one duty after another; my delight, too, and ardor in this blessed work are not diminished, but increased. This, too, is of the LORD. We came hither on the 27th of June.

“About the congregation at Newfield what shall I tell you? It is true, many have been drawn away, and there is too much lukewarmness and coldness; but we also perceive many symptoms of spiritual life, and see cause still to be encouraged. O may our Saviour abundantly pour out his Spirit upon this dear people, that there may be a great revival among them!

“As to the school, there is an abundant field of labor around Newfield; but the children are infected with such a degree of indifference, that it is quite distressing. I had a box of ‘rewards’ sent me by some kind ladies in Chester. With a view to stimulate the children, we had its contents spread out on the school-room table, telling them that whoever was diligent and attentive should have their names put down, and at Christmas have these rewards distributed among them. The following Sunday 140 came. Brother Morrish has now 195 names down; but that these will all come for regular instruction, we dare scarcely hope. Our wish is to have them from ten to twelve o’clock on Sunday morning, and see them proceed from the school-room to the chapel in regular order; but so languid and inert are their habits, that this seems to require an extraordinary exertion—they have grass to gather for their cattle, their breakfast to get, &c.; so that more than half the time for school instruction passes before many make their appearance. Although the time mentioned is the most suitable in many respects, yet, if we find that we cannot gain their attendance at that time, we shall alter it to some other that will suit them. Indeed, in laboring in the West Indies, if we would do our work effectually, it is quite necessary to bring ourselves to the convenience of the negroes, and not determinedly to pursue our own plan, though it may seem the best. The teachers we instruct every Tuesday evening, and are endeavoring to induce them to adopt some system in teaching the children on the estates as well as here. For this purpose we try to make them familiar with the rules in the first class-book; and the brethren visit the estates, while the school is kept in the evening, and see that they are followed up. We also cause them to read the Scriptures with us, questioning them upon their meaning, just as we would have them instruct the children,—often impressing upon their minds the great importance of faithfully doing their duty in this respect. May our dear LORD vouchsafe his blessing upon the whole! without this, no good can be done—with it, *great* may be the harvest of souls!”

FROM BROTHER S. BRUNNER.

*"Gracehill, May 22d, 1833.*

"DEAR BROTHER,—It was on the 8th of January last, that I removed to this station with my wife, from Gracebay. I felt much at parting with the congregation at that place, and especially with the dear children and the principal teachers, whose faithfulness had given me much satisfaction.

"The schools connected with Gracehill, as well those on the estates as at the settlement, are in a defective state, owing in a great measure to the want of qualified teachers. One teacher, Sarah Brown, of Tyrrill's plantation, we value highly, both on account of her gifts and her great faithfulness in the discharge of her office; but most of the others are very imperfectly qualified; and, being still in a state of slavery, have but little time left at their disposal. May the LORD soon be pleased to point out to us the proper means of rendering efficient our efforts, to train up the children and youth of our congregation in the way in which they should go!

"Our public and private services on the Lord's day, I rejoice to say, are well attended; but of those in the week I cannot say as much. The distance of the settlement from any of the public or estate roads, may be one cause of this apparent negligence, which may also, in some measure, be traced to the circumstance of six out of the ten estates, by which we are immediately surrounded, having been thrown out of cultivation, and turned into cattle-pens, requiring the services of very few hands. Yet we cannot deny, that there is much need of a revival of the primitive love and zeal in the members of this large congregation, and of a new outpouring of the Holy Spirit upon them. Help us to pray that these blessings may be soon vouchsafed."

## 3. BARBADOES.

EXTRACTS OF LETTERS FROM BROTHER TAYLOR.

*"Sharon, August 1st, 1833.*

"DEAR BROTHER,—On our last prayer-day, July 21st, nineteen adults were baptized, and three received into the congregation; and, on May 21st, I had the favor to baptize twenty-one adults; one was, at the same time, re-admitted, and two received into the congregation.

"There has been much sickness lately, and many children have departed. We have laid out a new burial-ground at Sharon; the place hitherto used being very rocky, and rather too near the dwelling, we have taken a piece of deep ground to the west of the church."

"Sept. 27th. We are still allowed to go and preach on the different estates mentioned in my former letters, and from most we have the pleasure to see some negroes coming to church and school. Last night, at the latter, I reckoned fifty-two boys, and

fifty-eight girls, and, the evening before, the numbers were greater than I had ever seen before. On the 15th, seven adults were baptized by Brother Klose, and one woman received into the congregation at Sharon.

"I am happy to inform you, that our buildings at Sharon are finished, and the workmen all discharged, and we are now again living in our house, after being four weeks in the school-room. We are truly thankful to the LORD, for his gracious support during the period of more than two years which has elapsed since the hurricane; and we rejoice that he has preserved us all in comparatively good health, especially during the painting, which is considered very unhealthy in this warm climate. Brother Zippel has not quite finished the painting at Mount Tabor, but he hopes to do so shortly, that we may be able to make out a complete statement of the building account before the end of the year."

#### 4. DANISH ISLANDS.

EXTRACT OF A LETTER FROM BROTHER J. G. BONHOF.

*"Niesky, in St. Thomas, Oct. 4th, 1833.*

"DEAR BROTHER,—The principal object of my present hasty communication is to give you the affecting intelligence, that it has pleased the LORD to take home to himself, on September 29th, our dear Brother Klingenberg. His funeral took place on the afternoon of the 30th, and was attended by the Governor-General, with his whole suite, the Lieutenant-Governor, and many white and colored people. We have lost, in our late brother, a man generally beloved, whose departure is much lamented in all our congregations, and particularly by the members of the General Conference, of which he was a most approved and active member.

"This is the second departure which has occurred among us within a month; for, on the 10th ultimo, Sister Eder, a valuable handmaid of the LORD, was called to her eternal rest. A large company of all classes followed her to the grave.

"The rest of the missionaries in all our seven stations are well in health, but we are rather anxious lest the malignant fever, now prevailing, should spread. The mission, everywhere, proceeds with manifest blessing; the fire kindled by our Saviour on the day of the Jubilee, continues to burn, and effects are produced which afford us great comfort and encouragement.

"We all salute you, and commend ourselves to your love and prayers.

J. G. BONHOF."

VII. OBITUARY.—Departed this life at New-York, Nov. 10th, 1834, in the 67th year of his age, Brother *Benjamin Mortimer*, who labored 14 years as a Missionary among the North American Indians, and for nearly 17 years as the minister of the United Brethren's Church in the city of New-York.







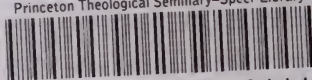
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